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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ON THE TURCOMAN TRIBES.

WE are apt to associate the idea of deserts with Africa only, or at most with Africa and the Arabian peninsula; but in reality the belt of dry and barren land, which commences on the west with the Sahara, does not terminate in the east with Arabia; it runs on through Persia, Independent and Chinese Tartaries, till it approaches the Pacific Ocean, north from China Proper. Various nomadic tribes, bearing no close affinity to each other, find their home (if such wanderers can be supposed to possess one) in this desert zone; among whom must be ranked the Turcoman tribe, or tribes. These last are found chiefly in the sandy tracts south-east and south from the Caspian Sea; though scattered portions of them are met with far beyond these limits, some even figuring as far west as Mount Lebanon. During the period when the Indian Government not merely had intimate relations with Afghanistan, but was holding communication with various petty rulers far beyond the boundaries of that mountain land, with the view of counteracting Russian ambition in Central Asia, more than one officer of the Indian Government had opportunities of making observations on the Turcomans in their native wilds. From the journals of one of these—Sir Richmond Shakespear, quoted in the *Calcutta Review*, for January, 1851—we take the following graphic account of the deserts over which the Turcomans wander: “Across the desert the soil is sandy, and the surface very uneven, generally covered with stunted bushes of tamarisk; but occasionally large sand-hills are crossed, composed of the loosest sand. In the spring the Turcomans feed large flocks of sheep on the grass of the desert. I was fortunate in having a guide

who brought me in a surprising manner across the mountainous sand-hills to two pools of water, 20½ miles from the river; and on the borders of these pools, a little coarse green grass was found for the cattle. From these two reservoirs, we marched over the same uneven sandy ground covered with the same ugly bushes, 28 miles, and when, in the middle of the night, and without a moon, the Turcomans of the party asserted that we were on the direct road from Meshed to Bokhara, I tried hard to discover some traces of the road, but failed; and even by daylight it is hardly possible to discern the track. The bones of dead camels are the only sure marks. These are occasionally fixed in conspicuous places. One or two poles of wood are also placed as marks; but for these there is no definite road, as the loose sand drifts with every breeze, and obliterates the marks of the cattle in a short time.”

It must be somewhat difficult to make a decent livelihood by the keeping of flocks and herds in such localities, and the Turcomans accordingly eke out their resources in ways the most reprehensible. Captain Conolly—the same who, with Colonel Stoddart, was afterwards executed by the barbarous ruler of Bokhara—thus speaks of the Turcoman behaviour at Merv, believed to be on the site of the ancient city, Antiochia Margiana: “As we came out from visiting the Bhai (Governor) a party of Zekkat Turcomans entered, bearing three blackened human skulls upon the point of lances, and thirty bound persons from Khehat-i-Kadur, who, with thirty-six horses, had recently been captured in a *chapao* (foray). When they had reported the success of their expedition, these bandits gave the governor two men and two

horses for his share, excusing themselves from paying the full proportion of one in ten on the plea that they had lost or injured some of their own horses. They then presented the heads of their victims, and, having received five tillahs for each, received orders to parade them through the bazaar (it being market-day), where I, an hour afterwards, saw them hung by the beard to a pole."

On reading such a narrative, and being made aware that the repulsive incident it relates is an ordinary rather than an abnormal one in Turcoman life, we are tempted to believe that they must be of Arab race, and trace their origin back to him of whom it was said "he will be a wild man; his hand will be against every man, and every man's hand against him;" but the physical aspect of the tribe we are describing, no less than their language, prevents this view of their affinities from being entertained. Ethnologists agree in regarding them as a sub-division of the widely-diffused Turkish race. Latham divides that great family of mankind into ten subordinate groups, placing the Turcomans sixth, between the Usbeks and the Ottomans; assigning them as a locality "the Persian frontier of Independent Tartary from Balkh to the Caspian," and describing them in curt, scientific language as "pastoral robbers." Pritchard uses terms not a whit more complimentary. "The life of a Turcoman," he says, "is passed in the most reckless plunder."

It must not be supposed that the Turks whom we lately saw in London, headed by their Sultan, were of the ordinary Turkish type of structure. They exhibited the improvement of race which has arisen in the case of the Ottomans, partly through intermarriage with Circassian slaves, and partly from the comparatively civilized life they and the rest of their nation are accustomed to lead. The nomad tribes of the desert are still of the purely Mongolian type of structure. Describing the Turcomans between Bokhara and the Oxus, Sir William Burnes said, "I never was so much struck with the Tartar features as in this assemblage. The Toorkman has a skull like a Chinese; his face is flat, his cheek-bones project; his countenance tapers to the chin, which has a most scanty crop of hair. He is by no means ugly, and his body and features are alike manly. Their women are remarkably fair and handsome." It is evidently the young women he means; for Mr. Fraser, after saying that the men varied much in aspect, some having tolerably handsome features, and others Tartar physiognomies, adds, that "this (the Tartar appearance) was more

obvious in women than in the men. Most of them were extremely ugly, haggard, and withered; the elder ones were particularly frightful." The young women, or at least some of them, he admits to have been comely. Pritchard estimates the eastern division of the Turcomans at five tribes, and 104,000 families; and the western one at a smaller number.

Had Mohammedanism not risen, it is not improbable that the Nestorian missionaries who, at a comparatively early period of the Christian era, so distinguished themselves for missionary enterprise in Central Asia, might have converted these desert nomads from their primitive idolatry to the religion of Jesus; but the rise of the Moslem delusion put an end for an indefinite period of time to that pleasing prospect, and the Turcomans, like the rest of the Turkish tribes, are attached to the faith of the "Prophet." They in the main follow the Soonee tenets, while their neighbours, the Persian, are Sheeahs. This is enough to make them hate each other with no slight intensity. Many Turcomans are in the more sandy tracts of the Persian territory; but between them and the Persians there is as much hostility as if they belonged to conterminous nations perpetually at war. So, indeed, they are, in reality, though not in name; for the nomad plunderer and the inhabitant of a settled town have few sentiments in common. The latter despises the former, who, in turn, tries to make of him a prey. Reprisals follow in due course, and the scene which the artist has so beautifully represented in the wood-cut prefixed to this article, is one that must occur times without number in places where the Turcoman haunts and the Persian habitations are in any close proximity.

JEWISH CONGRESS.—M. Isidore Cahen writes in the "Archives Israelites," that since the Paris Exhibition a mania for congresses seems to have taken hold of the inhabitants of Europe. He notices the meetings of the Roman Catholic Congress in Belgium and the Evangelical Alliance in Holland. Proposals to hold a Jewish Congress or Sanhedrim have been made from several quarters, and begin to be favourably entertained. The last Jewish Synod was held in Paris under the reign of Napoleon I. M. Franck, vice-president of the "Central Consistory," has announced that steps will be taken to carry the above-mentioned plan into execution, and Dr. Philippson, the editor of the well known *A Z d I* (general Jewish paper), has begun a series of articles on the subject.—*Scattered Nation.*

A MODEL MISSIONARY COLLEGE.

THE Rev. Mr. Wheeler, of the American Mission at Harpoot, or Kharpoot, thus describes the Missionary Theological College at that place :—

On entering our mission field in 1857, my associates and myself assumed that our duty, as missionaries, *would not allow us to take the position of pastors*, either settling down in the care of a single church, or circulating with the sacramental elements among a number of churches in succession, and thereby giving to the people the idea that these elements possess some special sanctity and efficiency, requiring that they be given by *missionary* hands. To say nothing of the fact that, by race and education, and by all which separates man from his fellows, we are unfitted to be pastors of the churches we are to plant, this other fact meets us, that neither the men nor the money can be secured to furnish American pastors to the scores and hundreds of churches to be gathered in foreign lands. To this idea, the story of Paul's missionary work, who, with Barnabas, did not return from his first missionary tour till he had ordained elders in every church (Acts xiv., 23), and who left Titus in Crete to do the same work of ordaining elders in *every city*,—gives, as we suppose, the apostle of divine approval. We see, too, that the apostle did not *support* the pastors he ordained by foreign funds, but that, having ordained them, he “commended them, and the churches, to the Lord, in whom they believed.” We adopted, then, the following principles : (1) To form no churches to which we do not at the same time give pastors. (2.) To ordain pastors only when their churches assume the entire *responsibility* of calling and supporting them, we giving to the churches such *temporary* aid as they may need, that aid in no case to exceed one-half of the salary, and to decrease annually at least one-fifth, and thus cease entirely at the end of five years *at the longest*, and as much sooner as in our opinion the churches are able to dispense with it. (3.) The pastors and churches to be regarded and treated, *from the first*, as *entirely independent* of missionary control, and responsible only to the great Head of the church. Each of these principles we regard as essential to our success as missionaries. If the attempt on our part to fill the place of pastors would do the churches fatal harm, no less so would it to give them pastors not of their own choosing, or the responsibility for whose support should rest upon others, or

the funds for whose support should be derived, indefinitely, from a foreign treasury ; while the attempt to keep complete churches of Christ under control by missionary “leading strings,” even if jealousy, bitterness, and strife are avoided, can only result in weakening the faith and cooling the zeal of both churches and pastors, and introducing all the *evils* of episcopacy, with few or none of its *benefits*.

I will not now speak of the difficulty of carrying out these principles, encountered, (1), from the innate covetousness of the people and their unwillingness to support their pastors ; (2), from the disinclination of the proposed pastors to assume the office, relying simply upon the promise of their people for support ; and (3), from that spirit of conservatism on all hands which forbade the adoption of views which, to some, seemed so radical and dangerous, as too soon throwing upon the infant churches and their pastors responsibilities to which neither were equal. Suffice it to say, that *now*, all parties who have had opportunity to observe the carrying out of these principles to their results agree that, if not of positively divine origin, they are at least practically so wise and efficient as to commend themselves to the consideration of all who would lay well the foundations of Christian institutions on missionary ground.

But to the efficient carrying out of these views, it is necessary that the pastors who are to be “ordained” have some special preparation for their work, which shall take the place of that which the Saviour gave to the Apostles and early pastors, by his own personal instructions and by the miraculous gifts of the Holy Spirit. To secure this, we opened, in the fall of 1859, a Theological Seminary, to which—with the exceptional cases of those who support themselves, and are allowed to take a partial course to fit them for teachers—only pious men, not under eighteen years of age, are admitted ; to go through a four years' course of preparation for the ministry, each “year” of study consisting of seven and a half months, the remaining four and a half being spent, each winter, in actual labour, as “helpers” in some destitute field, in order to teach them to *use* as well as *acquire* knowledge, to keep their hearts warm and their spiritual digestion good by Christian work, and to test the question of their fitness for the proposed pastoral relation. In this testing process, those not bidding fair to be useful as Christian labourers

are at once dismissed, while those not promising to be efficient *pastors* are permitted to take a partial course, to fit them for general helpers.

If to any one this course of study appears too short, we reply that these men are to be pastors, not in New England, but among those newly emerging from the darkness of ignorance and superstition, and that to educate them above either the demands of the people or their own moral balance of character, would *unfit* rather than fit them for their office, as too frequent experience has shown, both at home and abroad. As the mass of the people become better instructed, the amount of instruction given to their prospective pastors will of course be increased. It is one of the most hopeful signs in connection with the Seminary, that its students almost uniformly feel at graduation, that they really *know but very little*; that they have only learned some of the methods of acquiring knowledge, and have before them a life-work of effort, to acquire and communicate intellectual and spiritual truth. Very probably we shall ere long increase the course of study to five years.

The Seminary is called "theological," and such is the course of study, essentially; the Bible being the only text-book which is in constant use from the first day to the last. The students must of course study the grammar of their own language, and go through a brief course of mathematics; must study at least enough geography to know what the mass do not,—that America really is "larger than Constantinople;" must enlarge and elevate their minds by some acquaintance with astronomy, and gain some knowledge of mental and moral philosophy and church history. The third year is largely spent in the study of systematic theology, and the fourth in preparing and delivering sermons, a part of which are *written*, that the authors may learn to think pen in hand, and not become merely fluent, "tonguey" men, and part *unwritten*, that they may not, like too many in Christian lands, be mere pen-and-ink thinkers, better fitted to sit in the closet and make books to be read, than to stand in the pulpit and preach *sermons* to be heard and felt.

Upon completing their course of study, these men are licensed as preachers, and when called by some body of Christians sufficient in number to form a church, are ordained and put into the pastoral office. No man is ordained who does not at the same time become a pastor, or who has not the Scriptural qualification for a "bishop," as being "the husband of one wife,"—the people not

only quoting this Scripture "must be," but also, by logic which satisfies them, proving that an unmarried man can be but "one-eighth of a pastor." This work of licensing preachers, forming churches, and ordaining pastors, was of course at first done only by us missionaries, but now only by the "Harpoot Evangelical Union," a native ecclesiastical body, composed of pastors and delegates of the churches as *voting* members, and the licensed preachers and us missionaries as *honorary* members, having the right to speak but not to vote.

The following statistics may not be uninteresting. The total number of students received from the first—not including the Koordish department of seven pupils, added by the Evangelical Union the present year, nor the Arabic, of nine students, brought by Mr. Williams from Mardin—has been eighty-one, who have spent, previous to 1867, a total of one hundred and ninety-two years in study, twenty-four of which, or one-eighth of the whole, have been at their own expense. Of these eighty-one students, forty-seven have been married men, and thirty-four unmarried. The support of a married student and his family, for seven and a half months, has cost 42.33 dols., and of an unmarried one 22.12 dols. in coin. The total expense of the Seminary to the Board has been 7.470. Eighteen pupils graduated in 1863, and seven in 1865, of whom twenty-one are now in service, either as preachers or pastors, and two have died. Eleven are to graduate this year. We find that, in all, ten students, who spent a total of nineteen years in study at the Board's expense, are now, for different reasons, not engaged in "Christian work;" while eight of those who were not thus supported, and who spent a total of fourteen years in the Seminary, have proved themselves worthy and are thus engaged. Striking the balance between these, we have a loss of a little less than three per cent. on the money invested in the Seminary by the American churches. It should be said, however, that of the ten reckoned as "lost," because not engaged in some way as nominal "helpers," several are among the most efficient members of the churches, one being an earnest, efficient deacon of the Harpoot city church, and others pillars—not *pillows*—in village churches. But three or four have proved themselves unworthy. The present number of students, including the Koordish and Arabic departments, is about fifty.

I should add, that during the seven and a half months of study, the students frequently,—generally once on each alternate Sabbath,—on Satur-

day, when the distance requires it,—go to neighbouring villages to engage in Christian work, either in preaching to congregations where there is a place of worship but no pastor or regular preacher, or in reading the Scriptures, and talking and praying with such persons as are willing to hear. This service, on their part, is wholly gratuitous, done to *keep their hearts warm*, or to *warm them*. While employed by us in vacation, during the winter, they received sums varying from three to seven dollars per month, we—or the people among which they labour—furnishing them with a house to live in and paying their travelling expenses. The lowest salary of the pastors is one hundred and five dollars and sixty cents, the highest about twice as much.

Such is a brief sketch of the plan and work of the Seminary. I only add, that its success, as a means of furnishing pastors for the churches, and exciting and directing a spirit of Christian missionary zeal among the professed followers of Christ, has far surpassed our own most sanguine hopes. I do not believe that taken as a whole, a more earnest, noble, self-denying, humble, in one word, a more *Christian* band of labourers for the Master are found anywhere, than those whom this Seminary has trained and given to the churches, and is training. And the churches, on their part,

feel their obligations not only to receive the labourers who are given them, but also to furnish from their own ranks labourers to be trained for usefulness in other fields; and the supply of students promises to equal the demands of the wide and rapidly widening field.

At the meeting in April last, the pastors and preachers pledged each one-tenth of his salary, to support suitable native teachers to take charge of the more common studies in the Seminary, so soon as suitable persons can be found; with the hope of ultimately assuming the entire expense and control of the institution, and performing the last and highest functions of a Christian church, in raising up and sending forth its own ministry. Of the eleven pastors in the Harpoot field, six are now entirely supported by the people; and of the other five two get one-half, and the other three more than one half of their salary from the same source. But while the salary of these seven pastors amounts to but about 1,320 dols., the churches and congregations paid, during the year 1866, including the sums paid for chapels, schools, and home missions, &c., 3,969 dols. in coin. May I not hope that all who read these statements will pray that heavenly guidance may be given to all concerned in this important work.

AN INFANT CHURCH IN A STRANGE LAND.

WHEN, in the early part of the eighteenth century, the old Mogul empire of Delhi began to be threatened with anarchy, a certain functionary of the government might naturally have been looked upon as the chief support of law and order, if there were any appropriateness in the honorary title given him, Nizam-ool-Moolk, or the regulator of the state. But fidelity to a central authority which has lost the power of stamping out rebellion, is a virtue which has never manifested itself to any large extent among Mohammedan provincial governors; and the Nizam (as he was termed, with convenient brevity) broke off from the Delhi empire, and set up for himself as an independent ruler. The metropolis of the kingdom which he founded is at Hyderabad, sometimes called “Hyderabad in the Deccan,” to distinguish it from a city of the same or similar name in Scinde. We have never been there; but have often heard of it from those who have lived in its vicinity, and who all concurred in giving

it a bad character, some even declaring it to be the Indian Sodom—that city to which, more than to any other city in India, all pollution tended to flow. In the remarkable work of fiction, founded, however, in large measure, on fact, “The Confessions of a Thug,” the author, whose close observation of life is scarcely ever at fault, quite naturally makes the ruffianly hero (if we can so far desecrate the word hero as to misapply it to a wholesale robber and murderer) at one stage of his nefarious life resolve to prosecute operations at Hyderabad; and his collisions with the linewallas (soldiers of the line), who served under the Nizam’s flag, are not the least exciting part of the remarkable narrative. The British representatives at the Court of Hyderabad are not fond of permitting Europeans to enter the city, knowing the great probability that they will be insulted, and that international disputes will in consequence arise. Nor is it simply the capital that is unsafe;—a certain smaller measure of peril attends a journey even

through the provinces. The Rohillas or the Arabs may be "out," that is—to dismiss technical language—the Affghan soldiers of fortune, or it may be the Arab mercenaries, attracted to the Nizam's territory, like vultures to a carcase, are at their old practice of plundering the country of the sovereign they serve. Or, as happened in the case of a lamented colleague, the traveller may find, on coming to a town, that the inhabitants of one portion of it are firing at those of another, while these again are replying in similar fashion; or something else, that in any more civilized part of India would be considered abnormal, may be taking place, with the effect of rendering travelling not perfectly safe. When the writer of these lines was about to proceed through the country which he has now attempted to photograph, as might have been expected, he was informed that at *that particular time* it was in a somewhat unsettled state; and that, in short, he could not be allowed to go through it without a military guard. The passage from Ezra rushed into his mind—"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake Him." [Ezra viii. 22.] But though certainly no guard would have been asked for, yet being spontaneously, and even authoritatively, furnished, it was thankfully received; and the missionary, fresh from the divinity hall and its quiet studies, in a few days came to look upon it as the most natural thing in the world to see each evening at his tent door a pyramid of five muskets with crossed bayonets. These were to be used in his defence if needful by the corporal and four privates of the Nizam's army, whose military duty it was to escort him day by day till they were relieved by another guard, that so he might safely cross the territory of the sovereign, who still, like the founder of the kingdom, bore the title—"the regulator of the state." When the colleague already mentioned had travelled through the Hyderabad territory some two years before, the country happened to be *at that particular time also* in an unsettled condition, and he required to be similarly escorted.

Upwards of eight years had gone by from the period of the writer's first visit when he returned again through the same territory; but now political changes had altered it in no slight degree. Our friend and ally the Nizam had

transferred to us Berar—the great cotton district—as security for a heavy debt. The province just named was consequently under British officers; and when the Rohillas and Arabs as usual went "out," it was remarked that they only plundered up to the new frontier line, never daring to cross. But in the unceded districts they still felt free to act, though probably in a modified form; at least we infer this from the fact that no proposal was made for our escort through a small portion of the Nizam's territory which it was necessary for us to traverse, and that, while travelling through it unguarded, we did not meet with any molestation or even insult by the way. Indeed, when the Rohilla and Arab ravages were at the worst, it was, as a rule, on the natives and not on the Europeans that their brigandage fell.

Does the reader think the land whose characteristics have now been depicted a likely one for the seeds of divine truth to strike root in, and grow? We fear the answer that most naturally arises, even in minds possessed of faith, is one expressive of disbelief—a translation into modern language of the sentiment uttered by the Jewish nobleman, during the siege of Samaria, when Elisha predicted the very speedy termination of the famine, "Behold, if the Lord would make windows in heaven, might this thing be?" [2 Kings vii. 2.]

Yet was there a spot in that land where, when the writer passed through, the Gospel seemed rooting itself spontaneously. When leaving Aurangabad, on the evening of Wednesday, 30th May, 1855, he was informed by Capt. G. H. that almost quite in his road there was a village where lived a man in the humbler ranks of society, through whom about six people had been brought into the church. The work, the captain said, had originated through means of a catechist at Jooneer; but it had subsequently been carried on chiefly through the agency of the poor cultivator, who had quite the spirit of a missionary. Capt. H. kindly sent on a messenger beforehand to request the man, and as many of his converts as were at hand, to meet me* as I passed, which was the more desirable, because, he not knowing much Mahratta, or the man any great amount of Hindoostanee, communication between them was difficult.

On my reaching Walas, eight miles west from

* The reader will please excuse the adoption of the first person singular, as it is almost essential to the clearness of the narrative.

Aurangabad, I had the satisfaction of meeting with Lukshmun, the person spoken of, with another man, as also a woman and a child. Though they met me at Walas, it was not properly their village. No residents in Walas had then been baptized. He had come six miles to see me, from the village of Rajangau, where he lived. From his baptismal certificate, as well as from his own testimony, I learned that he had been admitted into the church by the Rev. Dajee Pandoorung of Jooneer, the date given in the certificate being the 5th of October, 1852. His wife Martha, as her certificate showed, had been baptized by the Rev. Mr. Price, of the Church Missionary Society, on the 6th of October, 1853. Their daughter, also called Martha, who was brought to me in the arms of her grandmother, had been baptized by the Rev. Mr. Kelvert, of Jaulna, on the 26th of December, 1854. These three persons, all of one family, constituted the infant church of Rajangau village.

At the village of Mando, eight miles from where we were, I was told, four baptized persons lived: 1st, a man, Rama; 2nd, his mother, Gowai; 3rd, her son, Eshwunt; and 4th, his wife, Tai.

At Sologau village there were eight baptized persons: 1st, a man, Dawal; 2nd, his wife, Baiza; 3rd and 4th, their two sons, one a boy, the other an infant; 5th, a man, Yesu; 6th, Gungei, his wife; 7th and 8th, their two sons.

At Pehera Sungum [Toka village?] there had been two baptized persons; a man, Anajee, and his wife, Kashibai, of whom, however, only the latter was now alive.

Here then were seventeen members of the Christian Church, living at some considerable distance from any mission and under the Mohammedan government of Hyderabad, formerly described. Doubtless their social standing was humble in the extreme. They were not merely outcasts, but outcasts of the very lowest grade. They had belonged to the community called Mangs, evidently a fragment of the aboriginal race of India. The Mang community, however, seemed to have thought that, below their social position, there was a lower still, and had thrust them out, and would not eat with them! In consequence of this persecution, Lukshmun's mother, who, as stated, came with her granddaughter to see me, was afraid to seek baptism. The man, on the contrary, who accompanied them to the interview, desired to be admitted to the Church with as little as possible of delay.

The Christian officer through whom I had been

made acquainted with the existence of the infant church in the Nizam's villages now mentioned had mentioned an incident illustrative of the poor cultivator's sincerity. The captain had on one occasion lent him some money. According to the man's account, the sum was first 20, and then 5 rupees (equal to £2 10s.), besides which a present of a dress, value 3 rupees (6s.), had been given to his wife. The captain had not wished the money to be repaid; and when Lukshmun appeared with a first instalment of 8 rupees (16s.) had declined to receive it; but the poor Mang had firmly declined to retain it, lest the report should go abroad that he had become a Christian for the sake of money. On this no further objection was made to the repayment; but the benevolent donor resolved to use it to put his *protégé* to school, Christianity having excited in him a desire to learn to read,—an acquisition so rare among his class that only one of the seventeen converts possessed it.

I sat for about three quarters of an hour at the roadside with those interesting native brethren under the serene night sky of an Indian May, spending the time in asking them questions and exhorting them to steadfastness in their Christian profession. They wished to have a schoolhouse, which might be used for a place of worship on Sabbath; and their military patron promised to assist them, if they raised some portion of the expense among themselves. I attempted to show them the moral benefit that would accrue to them if each gave according to his ability, and they seemed to comprehend what was stated, and to be willing to do each what he could. Before departing I prayed with them, and then reluctantly bid them adieu. They did not leave me the moment when I resumed my journey, but walked along by the side of the bullock carriage for some distance conversing. Among other inquiries, Lukshmun asked about the Russian war then in progress, Christianity having so quickened his intellect that he took comprehensive views of things.

Often have the incidents of that Indian night recurred to the writer's memory, and he trusts that the narrative of them now given may create interest in the minds of readers. Twelve years and a half have elapsed since then. The Christian officer has gone to be with the Saviour whom he loved; while Aurangabad, where he lived, has become the seat of evangelical operations under the auspices of the Church Missionary Society. We think that more than the writer would feel grateful if some one from that locality would give

the second part of the history of which this is the first, and tell us whether Lukshmun still lives ; and if so, whether he still labours in the cause of Christ ; and, moreover, whether the infant church which we saw as a feeble shoot struggling to root

itself in an ungenial soil and clime has before this withered away, or whether, on the contrary, it has grown up into a plant of renown, one speck at least of verdure amid the desolation of a dry and barren land.

ENGLISH EFFORTS FOR THE ELEVATION OF THE CONDITION OF SYRIAN FEMALES,

AND FOR THE AID OF THE SUFFERING CONVERTS AT JERUSALEM.

At a recent meeting, held at the Friends' Chapel, Bishopsgate Street, E.C., several ladies and gentlemen associated with missionary efforts in Syria and Palestine, communicated a number of particulars relative to Christian work in those regions, some of which will, doubtless, be acceptable to our readers. The principal speakers on the occasion were Mrs. Smith (of Beyroot, sister-in-law of Rev. Dr. Thompson, author of "The Land and the Book"), Mr. and Mrs. Mott, late of Beyroot, Rev. Mr. Tien (a native Syrian), Mr. Giaboor Tabra (of the Lebanon), Mr. Safir, of Jerusalem, a convert from Judaism, and Mr. Eli Jones, of Maine, U.S.A. (a gentleman just starting on a Quaker Mission to the East.) The substance of their communications was to the following effect :—

The sanguinary massacre of the Syrian Christians (in 1860) by the Druses and Mahommedans, when seven hundred men and youths were slain, left thousands of women and orphans in a most pitiable condition of privation and neglect. The lively sympathy of Mrs. Bowen Thompson, the excellent wife of Dr. Thompson, of Beyroot, was greatly drawn forth to the poor sufferers on that occasion ; and she forthwith concerted, with her friends in Syria and at home, as to the best means of rendering the aid so urgently needed under the circumstances. It was determined to take prompt measures for furnishing homes and training to the poor orphans at least, and, eventually, to combine with these efforts as much assistance as possible to the widows, and to the other portion of the Christian population of Syria and the Lebanon. From that time, the good work has steadily been maintained to the present date, often amid great difficulty and discouragement ; but it has never been intermitted. Earnest persevering prayer has been greatly relied on for its support ; and not in vain. Very striking answers to these petitions have been

received ; and the blessing of the Lord has manifestly rested upon the undertaking, which has now assumed considerable proportions. Fourteen schools, containing an aggregate of nine hundred pupils, have been established by Mrs. Thompson and her mission co-operators. At the school at Hasbaya, in the heart of the Lebanon, 123 pupils receive instruction. Three native Bible women are engaged in the Beiroot district, and some arrangements have been made for teaching men and boys as well as females. The total annual expense of all these operations is about £2000. In order to render as much assistance as possible to so important a work, Mrs. Thompson's friends in Great Britain have organized themselves into a "Ladies' Association for the Social and Religious Improvement of the Syrian Females," under the presidency of the Hon. Mrs. Baptist Noel (of 36, Westbourne Terrace, W.) The Treasurer is General Augustus Clarke, of Lee, Blackheath, who will gladly receive contributions for the objects of the Association.

The large orphan-house and school at Beiroot under the personal care of Mrs. Thompson, was visited by the Prince of Wales during his journey in the East. He was much pleased and surprised to hear a number of Syrian women and girls sing, in his own language, "God save the Queen," "How sweet the name of Jesus sounds," and other English hymns. Specimens of fancy work, neatly executed by the pupils, were shown to him, and elicited his admiring approval. When he appeared on the point of leaving the institution, Mrs. Thompson observed several young women in tears, and, on enquiring as to the cause, was informed, that these had been engaged in plain work, none of which had been shown to the Prince, or noticed by him. She then mentioned the circumstance, to the royal visitor, who immediately answered, good-humouredly, "I will go back directly, and look at their work also." He

accordingly walked up to the plain-work pupils, and kindly noticed their productions—greatly to their gratification.

On another occasion when the Rev. Mr. Tristram (author of "The Land of Israel") was travelling from Damascus across the Lebanon, he and his companions arrived, weary, and with torn clothes (owing to the rocky, bushy nature of their mountain route) at the village of Hasbaya, where they were astonished at being accosted in good English, by a group of Syrian girls, who exclaimed, "May we mend your clothes?" These were pupils of the mission school at that place. Their progress in English and Arabic, and in needlework, afforded much gratification to the party of visitors, who spent a short time at the institution with much interest.

Some of the Druse girls have been received into the mission schools in Lebanon, and the number of such pupils is increasing. But at first their appearance excited great indignation amongst the Christian population, who cannot forget the share which the Druses took in the horrible massacres of 1860. The lessons of love and forgiveness inculcated by our Lord Jesus Christ in the Gospels have, however, been repeatedly impressed upon the Syrian Christians, and they are evincing a willingness to profit by them. The Druse ladies, many of whom lounge all day long smoking in their harems, are learning to appreciate the advantages conferred by the schools. They now say, "We wish our girls to work, and, especially, to be able to make their own clothes."

A peculiarly important feature of the Ladies' Mission in Syria is, that it is only by women that the homes of the country can be approached. The customs of the people rigidly preclude the communications of male missionaries with the mothers and girls. If the latter are to receive the Gospel and instruction in the Scriptures, it must be from their own sex. Hence the work conducted by Mrs. Thompson and her sisters is of the highest and most essential value. Then, again, the natives peculiarly appreciate the tenderer sympathies and gentler patience of the Christian ladies. On one occasion, when Mrs. Thompson, during an earnest address on the love of Christ and the importance of responding to His gracious invitation, shed tears before her audience, the latter exclaimed, in wonder, "Why, she weeps!" They thus became more than ever convinced of the sincere and heartfelt nature of her interest in their welfare.

During a season of great scarcity, Mrs.

Thompson sought to afford some employment to the female population around her. She therefore invited them to her schools; and, in addition to gratuitous instruction, paid them about twopence each per day for their needlework. This sum, though very small, was all that her very limited fund permitted. The women thankfully received this help until the Jesuits of a neighbouring Catholic institution offered sixpence a day to such as would quit Mrs. Thompson's employment for their own. Such an offer was, as it may be supposed, a great temptation, and many availed themselves of it. But after a short period most of these returned to the English mission, saying, "We are willing to work for you again for twopence; for, although the Jesuits give us much more, yet they do not give to us the Gospel as well, as you do. So we have come back again to you, because we love to hear the Gospel in words that we can understand."

For this reason, also, men and youths are quitting the services of the Syrian and Catholic Churches, conducted in dead languages, for those of the English mission, saying, "We can *understand* your service."

An increasing desire for education is being manifested in the Lebanon district. Many of the natives have come down to the English schools, asking for instruction. Even elderly women of fifty or sixty years of age have entered themselves as pupils, and eagerly learn to read the Bible. An interesting feature in these Syrian schools is the general willingness of the pupils, both elder and younger, to impart to their neighbours the instruction, and especially the Bible truths, texts, and hymns which they have received. The education in the schools is valued by all classes of the population. All the pupils are required to *pay something*, however small the amount may be, inasmuch as education, wholly gratuitous, is in general less appreciated than that which involves some effort to obtain. A desirable sense of independence is also thus maintained. Previously to the establishment of Mrs. Thompson's schools, a general belief prevailed in Syria that the education of girls was an almost hopeless work. This feeling found expression in the common proverb, "Teach a cat or a woman." But now the results of the mission schools are effectually dispelling such low ideas of female capacity. The schools have hitherto been conducted on an entirely unsectarian basis; and it is hoped that this may be continued. Mrs. Thompson has received an offer

of £1000 to place her establishments exclusively under the care of the Anglican Church; but, although in urgent need of such liberal assistance, she has felt bound to decline the offer, because accompanied by such a condition. Her schools are also opened to all classes of the Syrian population. Thus, in one institution, besides a number of Syrian Christian pupils, there are thirty-six Jewish and six Mohammedan scholars. Some care has also been extended to the poor blind of Syria (a numerous class). Some copies of Mr. Moon's raised type, in Arabic characters, have been procured for these; and several have learnt to read the Scriptures by this means.

At the meeting in London, where the above information was given, one of the speakers entered into some interesting particulars on a kindred subject—the condition of the poor Jewish converts in Jerusalem. He (Mr. Safir, of that city) stated, that when he arrived in Jerusalem fifteen years ago, there were only two or three families of converted Jews; now there are about twenty-five households there, who have abandoned Judaism for Christianity. This course has, however, excited the most bitter opposition on the part of their brother Israelites, who seek, by every practical means, to persecute the converts, and prevent them from obtaining a livelihood. Hence the latter are plunged into great poverty and privation. They have, however, borne with much patience and Christian meekness the ill-treatment thus received. One of the converts was one day seized in a lonely place by the Jews, who threatened to crucify him, and had already nailed one of his hands to the wood, when a fellow convert having ascertained the danger, hastened to some Mahometans and procured their interference. The ill-used man subsequently forgave his persecutors, and did not insist on their punishment. Another

convert was accosted by a Jew, with the words “Now let me see whether you really believe your Testament; for, it says, ‘If a man smite thee on the one cheek, turn to him the other also.’ Are you ready to do that if I beat you;” The reply was, “Yes; I will do that if I can thereby do any real good to you.”

Mr. Safir stated, that any assistance for these “poor saints in Jerusalem” would be most acceptable. Mr. Eli Jones, who is about to pay a missionary visit to Egypt and the Holy Land, expressed his willingness to be the channel of aid to such. Any funds for this object may be transmitted to him through Mr. Charles Hoyland (Recording Clerk to the Society of Friends), 12, Bishopsgate Street Without, E.C. Aid for Mrs. Thompson's Syrian schools should be forwarded to General A. Clarke, Lee, Blackheath; or to Messrs. Ransom, Bouverie & Co., Bankers, London. Supplies of clothing, books, household linen, warm woollens for the children in the mountains, remnants of silk, stationery, scissors, school prizes, &c., will be gratefully received by the Ladies' Committee for the Syrian schools. These articles should be forwarded direct to Messrs. Silver & Co., 66, Cornhill, London, E.C. Every box or package should be inscribed, “SYRIAN SCHOOLS.” A note should, at the same time, be sent to Mrs. Baptist Noel, or to Mrs. Henry Smith, Morden College, Blackheath, giving information of the forwarding of said packages. All aid in thus directly or indirectly raising the condition of the natives of Syria is the more incumbent on British Christians, seeing that from that sacred region we have received the inestimable gifts of the Bible and the Gospel. In the love of Christ and of souls let gifts be reciprocated to the inhabitants of these interesting Eastern lands.

W. T.

THE MILD MAY PARK CONFERENCE.

WE resume our notice of this Conference, the first day's proceedings of which we chronicled in our last. “Conference,” in the strict meaning of the word, it was not; it was rather a series of devotional meetings. These, however, were of a most interesting character, well calculated to revive the spiritual life of those taking part in them, and to send clergymen and laymen home

to their respective spheres of duty to work with renewed ardour in the vineyard of their Lord. It has been suggested that, with the experience of twelve years, the Mildmay Park Conference might now aim at something wider than merely to bring Christians together for devotional exercises. This was a great end gained, where sectarian barriers were high and strong; but that

object having been, to a considerable extent, attained, it becomes a question whether the brethren thus convened should not be encouraged to confer upon those great subjects which daily press more and more heavily upon the hearts not only of the church but of the world. It is Mr. Pennefather's expressed desire that all who have suggestions to make in reference to this very pleasing annual gathering should communicate with him by letter. In the multitude of counsellors there is wisdom; and our own opinion is, that if, without destroying the devotional character of the Conference, it could be made more practical and direct in its object, it would be desirable to widen its basis.

An interesting feature in each day's proceedings, was the offering of definite prayer in relation to requests read out by Mr. Pennefather. Some of these requests were of a personal character, referring to individuals who had besought an interest in the prayers of the assembly; others were more general. Prayer was presented on behalf of the Abyssinian captives, and for the preservation of the officers and soldiers who have gone out to their rescue; for the hospitals and union workhouses of the Metropolis and Great Britain, that God would have mercy on the sick and aged poor, and that He would raise up men and women [to talk to them of their heavenly home. Thanksgivings were offered for the opportunities which had been granted in the French metropolis during the late Exhibition for the circulation of the Scriptures and religious books; also for many signal tokens of good following the special efforts put forth in Holland during the recent meetings of the Evangelical Alliance in that country. Prayer was offered for Italy, that God would send men full of the Holy Ghost to work in that land; for the Christians of Upper Egypt, who are suffering great persecution under the Viceroy; for those who are suffering for conscience' sake in Spain, many, it is believed, being now immured in the dungeons of the Inquisition; for sixteen thousand Burmese converts; and for sixty thousand Burmese, who, though they had given up idolatry, had not confessed Christ; for England, that God would raise up men like Ridley and Latimer, and other valiant confessors, to contend earnestly for the truth once delivered to the saints in these days of peculiar peril. Such are a few of the objects in reference to which prayer was offered; and we were more than ever impressed with the importance of Christians approaching the Throne of Grace with a definite

object in view, and being prepared to give an answer to the enquiry, "What is thy petition, and what thy request?"

As to the addresses delivered we have not space to write at length. Of Mr. Saphir's, on the first day, we have already given the substance; and of those which followed on the second and third day, a brief notice must suffice. The Rev. Mr. Gregory, of Bonchurch, spoke upon "the Church the Light of the World," and sought to awaken Christians to a sense of their responsibilities. They were too prone to forget these in the glory of their privileges; but he showed, that in the teaching of Holy Scripture, privilege and responsibility always went together. In the evening the Rev. Mr. Haslam took up the same subject, and delivered a heart-stirring address from the words "Arise, shine, for thy light is come." The Christian life he described as a shining towards God and towards men. In regard to the first, God had set before men an object worthy of their purest ambition. Not the selfishness of escaping from hell and getting to heaven, but the devotion of a heart filled with attachment to Himself, and yearning so to live that Christ might be seen clearly shining through the entire character. Towards men also the life of Christians was to be a light, because darkness still covered the earth, and gross darkness the people. Souls were enslaved, losing their way in fearful darkness; and the Gospel, not controversy; not human ideas, however fascinating; not ritualism, however pompous; the Gospel alone would be the lamp which would lead them out of darkness into God's marvellous light. If Christians would no longer be content with what was negative, but rise into something positive; if they would earnestly covet to hold up Christ in the midst of the darkness, they would practically show that the Church was a light unto the world.

The subject for the third day's meeting was "The Scriptures the Light of the World," and the Rev. F. Whitefield delivered a brief address. The greater part of the morning, however, was spent in devotional exercises. Mr. Pennefather specially referred to the devotedness of Mrs. Ingold, an American missionary's widow, who was now on her way to Burmah. In company with her husband she had laboured there; and when her husband was taken from her, with that holy heroism which God sometimes gives to women to labour in the Gospel, she said she would stand in the place where her husband fell. She was now on her journey, and she specially

asked to be remembered by friends in England when they prayed for missionaries. Captain Trotter delivered an address upon the importance of ministers and laymen keeping closer than ever to the word of God in days of scepticism and ceremonialism. He saw people throwing stones against Puseyism, Ritualism and Romanism; but, in his opinion, the secret of turning aside to such falsities—the secret, indeed, of all declension was departure from the Bible. He counted it a waste of time to teach religion; the object rather should be to try and teach God's word, so that Christ, the light of that word, should shine forth and give light to those who now sit in darkness. In the afternoon and evening many of those attending the conference partook of the Lord's Supper in St. Jude's Church.

Some of the afternoon meetings were of a very interesting character. At one of them, Mrs. Daniell, of Aldershot, addressed a meeting principally of young women, and endeavoured to secure their co-operation in works of usefulness. Female prayer-meetings, and meetings for Bible reading were also held in several private houses. On the third and last day of the Conference, a meeting of Evangelists took place, and the subject of discussion was the best mode in which Evangelists can co-operate with pastors in districts where their services were greatly needed. The importance of Evangelists being men of undoubted Christian character, and of their being provided with good credentials was earnestly insisted upon. On the same afternoon, Dr. Gladstone who has taken deep interest in the establishment of Bible-classes amongst youths of the upper classes, had an opportunity of relating what had already been accomplished in this direction, and of propounding his plan by which such classes could be greatly multiplied.

Perhaps the most interesting meeting of the afternoon, was that convened by Mr. Tufnell, to consider the subject of Convict Women. Our readers are aware that Mrs. Meredith has long been labouring to assist women who have been in prison, and who are struggling back to honesty and virtuous living. On this occasion, Mrs. Meredith sought to enlist the sympathies of Christian ladies on behalf of those who are only too commonly excluded from their sympathy. She said London was thronged with women who came out of prison, branded with a very bad name. Such women, having passed generally the greater part of their lives in a state of antagonism to society, settled down after they had had a term of im-

prisonment into habits of the worst kind, and become in fact the teachers and leaders of the young in crime. Being acquainted with many of these persons, and knowing what most of them did, after they came from prison, she had in a few instances followed them up. One or two who had been reclaimed, introduced her to a large circle of them, and she discovered that many of her new acquaintances were women who lived habitually in prisons; their intervals of being at large, being of course, the worst part of their lives. These women she succeeded in gathering together once or twice in different parts of London, during the early part of last year; and gradually rooms were obtained in various parts of the East end, and several successful meetings were held. At first, such meetings were very disorderly. One evening there was a perfect onslaught on the part of the younger people, and they laughed at and mocked the Word of God, from which a friend present was about to read. However, the power of prayer was felt that night, and one soul was converted in the room. That encouraged Mrs. Meredith and her friends to persevere, and they continued the meetings until even those who had determined to be disorderly, were quieted into order by the behaviour of those who had been brought under a Divine influence. Some of the rooms have become as orderly as any congregation of ladies a speaker could possibly address. It is Mrs. Meredith's conviction, that when once these unhappy women know that those who came amongst them, have only their souls' interest at heart, their attention will be at once secured. Once when Miss Hull, a lady who visits Millbank prison—attended one of these meetings, the very sight of her face affected some of them vividly, because she had seen them in prison under different circumstances. Many of them are deeply grateful to those who have sought them out for their good, when they thought themselves to be such objects of vileness and misery, that they were ashamed of being seen.

It is lamentable to think of the life to which many return the moment they come out of prison. Some get their living by thieving; some are shop-lifters; all by dishonesty of some kind or another; and, unless the reclaiming hand of Christian charity is laid upon them, they will soon be in prison again, or proceed to the commission of more desperate deeds. Mrs. Meredith believes that the work of appealing to women who have committed crime, and who have tasted its ill con-

sequences, should be emphatically the work of Christian ladies, and that instead of avoiding it, they ought rather to seek to aid these poor creatures in their struggle after a better life. "It is greatly to be deplored that so few engage themselves in this way. No work so peculiarly demands their labour. Its requirements are just those which they are specially able to supply. They are naturally appointed to deal with the crime of their own section of the community; and, whenever they do so, their effort is eminently productive of good. Some of those who give themselves up to prison visiting, and to the aid of female prisoners on discharge, find that to accomplish any beneficial result there is much absorption of their faculties. The labour is exacting. Once a case is really taken in hand, it must be pursued, and the progress of it is attended generally with several processes. The responsibility attached to the duty undertaken is great. It involves all the pains that can be taken to secure the moral improvement of the criminal, and this brings with it numerous considerations. The difficulty of finding employment, situations, and associations, in which the smallest amount of moral risk may be encountered, is only known to those who try to render such assistance to the ex-prisoner woman. She might be easily placed, if it were wise to suffer her to wander through society without discrimination and guidance. Failure in attending to this matter occasions many a reconviction, and leaves the object of intended help as ill off as if no such advantage were proposed." It is to be hoped that Mrs. Meredith's earnest appeal to those of her own sex at the late Conference will meet with a hearty response, and that what she calls "the Sixth Work, or the charity of moral effort" will no longer be neglected by those who remember the Master's words, "I was in prison, and ye came unto me.

It had been expected that before the Conference separated the condition of the masses in London who attend no place of worship would be brought under review, but the subject was not introduced. It has also been a matter of regret that so many wealthy Christians should have returned to their

happy homes without expressing any sympathy with the thousands of men and women who are suffering from absolute want in this time of general distress. At the close of the Conference, however, a "circular" written by Mr. Pennefather was distributed, in which he appealed for help, not only for the poor whose poverty came quickly to the surface to be fed and clothed, but for widows and orphans, and persons whose early life was one of sunshine and prosperity, but who now hid their anguish from the gaze of men in the garrets and cellars of this mighty metropolis. "If," says Mr. Pennefather, "Christ's children carry in one hand the riches of His gospel to the broken in heart, they are *bound* to carry in the other that which relieves temporal distress. The winter is at hand, and with its cold and gloomy days will inevitably come a flood of sorrow, which we tremble to contemplate. There are various channels through which your bounty may flow to different parts of this great city. It is not for me to dictate to you how you are to employ your talents, or in what manner to dispense your gifts; but may I affectionately remind you that God has blessed you that you may be a blessing, and that He has said with every talent that He has put into your hand, 'Occupy till I come.'"

While upon this subject, we are glad to be able to state that in one or two districts where distress last year was keenest, central committees are being formed in order to be prepared for any suffering which may arise from the general slackness of work and the dearness of provisions. This is taking time by the forelock, and as it should be. Last year, through the multiplicity of committees and the want of a uniform system of relief, a considerable amount of charity was, if not wasted, not wisely applied. If persons know to whom they can send contributions which will be judiciously expended in the relief of distress, we have little doubt that streams of bounty will soon set in to flow towards those localities in which they are most needed, and where they will be best appreciated.

MEDICAL MISSIONS—ANNUAL REPORT.

As in former years, we publish the Annual Report of the Edinburgh Medical Missionary Society for 1867. It contains the most recent intelligence, and exhibits decided progress during the past twelve months.

Before submitting their Annual Report, your Directors are called upon to advert, however briefly, to several sad bereavements which the Board has sustained since last Annual Meeting. The year 1867 had scarcely opened, when Dr. Robert Edward Scoresby Jackson was taken from the midst of us by fever, extinguishing suddenly all the bright anticipations which we had fondly cherished concerning his future connection with this society. His growing eminence in his profession, his literary and business talents, his Christian earnestness and zeal, pointed him out as one of those younger men to whom, in after years, the cause of medical missions might be safely entrusted. The month of April witnessed a second very formidable breach, in the removal of Mr. Henry Craigie, of Falconhall, after a short illness. Your society could ill spare him; we miss him at every turn. But as Chairman of the Dispensary and Students' Aid Committee, we daily feel that his loss is almost irreparable. The personal trouble which he took; the zeal, tempered by wisdom, which he constantly displayed; his kind consideration for the welfare and comfort of the whole establishment; and the large-hearted munificence of his gifts, make your Directors very keenly aware that they, and all friends of the cause, have sustained a very grievous blow in Mr. Craigie's unlooked-for death.

A third inroad upon our number took place a few months later, in the removal of the venerable Dr. Richard Huie. We valued his presence at our Board, not merely from the acknowledged weight of his Christian character and the wisdom of his counsels, but also from the circumstance that one so enlightened had, after a period of hesitation and delay, at length fully recognized the value of the medical mission principle, and made up for past indifference to our society by various important services. Among these services, the impressive and eloquent address which he delivered at the Annual Meeting of 1862, must be fresh in the memory of many.

These solemn events are surely fraught with lessons which it would be superfluous to dwell on.

This at least cannot be too much pondered, that we who still survive are called by them, more emphatically than ever, to renewed diligence and earnestness as followers of those who through faith and patience are now inheriting the promises; while, at the same time, not forgetful to "pray the Lord of the harvest that He would send forth more labourers into His harvest."

The Directors having referred to those departed friends who so lately took a deep interest in their proceedings, would now report as concisely as possible upon the various departments of the society's work, adopting a similar arrangement to that which was found convenient on former occasions:—

- I. Medical Mission at Madras.
- II. Medical Mission at Bombay.
- III. Medical Mission at Nazareth.
- IV. Medical Mission Dispensary and Training Institution in the Cowgate.
- V. Former Students of the Society.
- VI. Diffusion of information.

1. *Medical Mission at Madras.*—It is a cause for thankfulness that our esteemed missionary, Mr. Paterson, has enjoyed such a measure of health and strength during the past twelve months, as to be able for all his onerous duties. In addition to the original dispensary in Black Town, he has now another dispensary and a hospital in the immediate neighbourhood of the training institution. He has sometimes thought of giving up the first of these—a step which would both permit him to concentrate his energies, and materially diminish the entire expense; but he and his coadjutors feel that it would involve a sacrifice which at present none of them are willing to contemplate. The young men sent to the training institution from various missions in Southern India, have been carried through another course of professional instruction. Mr. Paterson himself is evidently quite satisfied with their progress and general demeanour; and it is very gratifying to learn that Dr. George Smith, Principal of the Madras Medical College, after a careful examination, expressed himself in the following laudatory terms. We make no apology for giving his statement uncurtailed:—"Madras, 22nd May, 1867.—I have passed three hours to-day examining the lads in materia medica, anatomy, surgery, and chemistry, and am highly satisfied with the

appearance they have made. The answers were given readily and thoughtfully, and showed an extensive and practical acquaintance with the subjects. Comparing them with lads of the same standing in the Madras College, I think that the boys of the Training School are equally ready, but more thoughtful in their replies. They have gone over an extensive field, and have profited much by their studies. As many of them understand English, I have been enabled to judge more accurately of their acquirements. I am entirely satisfied with the results of the year's tuition."

When it is borne in mind that these students are all professing Christians, the fruit of missionary exertion, it is difficult to over-estimate the value and importance of the work in which Mr. Paterson is engaged. That your institution should be regarded with so friendly an eye by the head of the Government College, is a matter for much thankfulness, and an additional testimony to the value of the professional opportunities which the young men possess during their curriculum of study. Dr. Van Someren, one of the professors, is a tried and well-known friend of the medical mission. To him and to Dr. Carslaw, of the Free Church Institution, your Directors would once more tender their warmest thanks for many friendly and important services.

It was mentioned in last report that Dr. David Young, who sailed for India in October, 1866, intended to repair to Madras in the first instance, with the view of helping Mr. Paterson, whose health at that time seemed to be much impaired. Upon his arrival, however, finding your devoted missionary much stronger than had been feared, he remained only three weeks, and then proceeded to Bombay and Poona, the scene of his own future work.

While there is much reason to thank the Lord for his gracious dealings with the mission at Madras, in strengthening your agent and prospering the work of his hands, there has been trial mingled with the prosperity. Mr. and Mrs. Paterson have been called to mourn over the death of their little daughter. She became seriously ill during the hot season, and was sent off hurriedly to Bangalore. Her father found it impossible to leave his duties; but in a short time, receiving word that his child was worse, and that his presence was required, he obeyed the summons, and reached Bangalore just in time to see her die. In this way, doubtless, the Lord intended to accomplish him still more thoroughly for the great work he has in hand.

The sum of £10 was lately granted to aid Mr. Paterson in the purchase of medicines, provided a similar grant were made for the same purpose by the Foreign Mission Committee of the Free Church of Scotland, who, it will be remembered, are responsible for half of his salary. This proposal was acceded to, and the medicine, carefully selected, has been sent from Edinburgh.

We regret to say that little progress has been made during the past year in obliterating the debt on the buildings at Madras (£360); but the desirableness of this being done as speedily as possible is again urged upon liberal friends of the cause. Although your agent resides in the mission premises with the young men, he still continues to pay the same rent which he did formerly for a house, viz., 50 rupees (£5) a month. This sum—which is placed in the hands of the local treasurer, except so much as is needed for the wages of two native gardeners—helps the hospital fund, and to repair the premises. But were the institution free of debt, we feel that your disinterested missionary ought to reside on the premises without having any rent to pay.

Medical Mission at Bombay.—It has been already mentioned that Dr. and Mrs. Young, after a short sojourn at Madras, hastened on to Bombay and thence to Poona, with the view of entering at once upon their own field of labour. In taking up his residence at Poona in the first instance, Dr. Young followed the instructions he had received from your Directors; but, after consulting with the local committee, and weighing all the circumstances, it soon became apparent that Bombay must become eventually the seat of the dispensary and training institution. This resolution was adopted, notwithstanding the difficulty which at once presented itself in the extravagantly high price of everything in the presidential city.

The question in regard to suitable accommodation for the Mission was one very hard to solve; but, all things considered, the general opinion of those best able to judge was in favour of *purchasing* a house adapted for the purpose of the Mission in some convenient locality. It was believed that such a building, from the number of bankrupt properties then in the market, might be obtained for £2,000.

With the hope of encouraging local exertion in Bombay, by giving a start to the scheme, your Directors resolved to make a grant of £500 out of the fund originally collected for the Dispensary and Training Institution. They, at the same

time, instructed the Secretary to write to the Convener of the local committee, fully explaining the circumstances, and expressing their earnest expectation that a corresponding strenuous effort would be made at Bombay. They also sent a deputation of their number to Glasgow, with the view of obtaining co-operation there ; and at the same time suggested the propriety of liberal friends of the cause being applied to for pecuniary aid.

Little progress had been made in obtaining funds in this country, although several encouraging promises were received, when intimation arrived from Bombay of an event which has, in the meantime at least, altered the state of affairs, and rendered an *immediate* purchase of mission premises unnecessary. Mrs. Nisbet having resigned her position as Superintendent of the Female Schools in connexion with the Free Church, the proposal was made, and strongly supported by several influential friends of the Medical Mission at Bombay, that Mrs. Young should take her place, *free accommodation* in the buildings recently erected being promised to herself and Dr. Young, in acknowledgment of her services. Several strong objections to this proposal occurred to your Directors ; and they particularly disliked the idea of compromising, even in appearance, the *catholic character* which your Society has always endeavoured to maintain, by entering into so close an affinity with any one section of the Christian Church as the proposed arrangement would imply. When it was ascertained, however, that Mrs. Nisbet's departure from Bombay was certain, and that no other person could be found to fill her place, your Directors so far yielded to the earnest request of our friends on the spot best acquainted with all the circumstances, as to acquiesce in a temporary arrangement of the nature proposed, provided that it shall be fully sanctioned by the local committee.

Although, in this way, a certain amount of expenditure is postponed for a season, it will soon be necessary to collect a *building or purchase fund* for Mission premises. The sum originally contributed will soon be expended ; and, although the future annual expenses of the Mission might be provided by local efforts and assistance from your Society, a special sum in addition must be raised before the institution can be regarded as firmly established. It is confidently believed that some of those enlightened and liberal friends of the cause, who have so often responded to our calls for aid, will again help us in this crisis of our affairs.

It is very encouraging to know that Dr. Young has already made so much progress in mastering the native tongue, that he is able to give a short address to the assembled patients in his temporary dispensary at Poona ; while his professional services seem to be greatly appreciated.—*Vide Christian Work*, November, 1867.

3. *Medical Mission at Nazareth.*—It was mentioned in last report that there was the prospect of Mr. Vartan's sphere of usefulness, upon his return to Nazareth, being greatly extended by means of friendly co-operation with other parties who were then engaged in the erection of a small hospital. However, after a lengthened correspondence, and even personal interviews in London, with the gentleman mainly interested in the undertaking, it was found impossible to come to any satisfactory arrangement. In the meantime, therefore, your Mission at Nazareth continues in many respects on its original footing. But there is this important difference, that Mr. Vartan has gone out accompanied by a wife, a Scotch lady, greatly esteemed by a large circle of friends in Edinburgh, and admirably fitted for the position she is now called to occupy. They have taken with them a female nurse, who, having been trained to missionary work in connexion with the dispensary in the Cowgate, may be expected to strengthen their hands very much in ministering to the sick and dying.

The return of Mr. Vartan to Nazareth, after an absence of some fifteen months—which he turned to good account in various ways—was hailed with expressions of great joy by the people among whom he had formerly laboured, and recent letters intimate that he is again busily engaged with medical mission work.

Your Directors would once more solicit on his behalf the friendly interest, and especially the prayers, of all who desire to see the Medical Mission cause adequately represented in a neighbourhood so pre-eminently hallowed by the recollections of its early history. We do not wish to attach too much importance to these associations ; but still every one surely would shrink from the idea of permitting a medical mission to become crippled or stunted for want of adequate support and encouragement, amid the very scenes where the Lord Himself passed the years of his boyhood and youth.

We would draw attention specially to the great importance of providing the Mission with a small hospital for cases requiring surgical operation. In the meantime, it is thought that a few beds in

a large upper room of Mr. Vartan's present residence will suffice for a commencement, and a moderate sum of money would secure this great advantage. It is obvious that the nurse already referred to will help very materially in carrying out the proposed scheme. Is it too much to expect that some kind friend may be so attracted by this particular object as to enable Mr. Vartan to furnish his small ward in a simple but sufficient manner?

4. *Medical Mission Dispensary and Training Institution in the Covegate.*—The institution may be regarded as having made decided progress during the past year, because, while the number of students and other persons connected with it have been considerably greater, it has fulfilled, as formerly, the various ends for which it is maintained. The new plan by which Mr. Burns Thomson and his lady reside in the premises has worked extremely well; but the experience of twelve months has convinced us that more commodious premises are now required, not for the Dispensary, which has advantages of its own, but for a suitable dwelling place for the missionary house, including the superintendent, the students, and the domestics.

The Directors and their Superintendent feel that they stand in much need of the indulgence and sympathy of their friends; for it ought to be remembered that they have hitherto been engaged in carrying on a work which, being new and untried, has proved perhaps more costly in some respects than if it had been previously undertaken and accomplished by their predecessors. Experience during eight years has gradually taught them many things—what to seek, what to avoid—what disappointments to expect, and what to regard as most important. One lesson they have learned—to attach more importance than ever to the element of piety and genuine godliness in the young men. They have learned that it is better to arrest a large per-centage, even of those whom they have adopted, in their way through the institution, if their spiritual earnestness be at all doubtful, than to run the fearful risk of permitting them afterwards to enter the mission field with the name merely of medical missionary, without the spirit.

The opportunities for evangelistic work have continued to be abundant and precious, and God has graciously vouchsafed tokens of encouragement to the labourers. It is difficult to over-estimate the manifold benefits conferred by an institution like ours, planted in the very heart of

so much poverty and wretchedness, with all its appliances administered by those who have known the work from its commencement. We trust, therefore, that the Superintendent will not be stinted in his supplies by the benevolent public, who may rest assured that their benefactions will be judiciously administered.

As a training school for missionaries, the institution is rapidly attaining an importance which demands both much thankfulness and much prayer; and there is an urgent call addressed to all of us, to rally round our Superintendent, and help him by every means in our power in his responsible and delicate, but, at the same time, most promising and blessed work.

Special thanks are due to several ladies who, as in former years, have held *sewing* meetings in behalf of the dispensary, and to those kind friends who have ministered to the physical wants of the ill-fed and ill-clad applicants at the dispensary, either by supplies of food and clothing, or by pecuniary contributions for the special purpose of procuring these comforts.

The lady collectors deserve your warmest thanks for their zeal, activity, and success during last winter.

The Society is greatly indebted to the medical gentlemen who have assisted both in prescribing for the patients and in instructing the students; but special thanks are due to Dr. Thomas Grainger Stewart and Dr. Joseph Bell for their lectures on the Saturday mornings, on professional subjects of great importance to our young missionaries.

The nurses of the institution constitute a very important arm of the service. Their value is felt on all hands; and if, from prudential considerations, their self-denying labours are not often spoken of, we trust that this will not diminish the pecuniary help that is accorded to our excellent and tried friend Mrs. Sym, who has so kindly and so long exerted herself in obtaining contributions for their support and maintenance.

There are at this present time no fewer than twelve students on our list; and there is now reason to hope that the great demand for agents, which increases year by year, will soon be met in some measure. We again say that the element of piety is the *sine qua non*, whatever may be the other gifts and attainments of the individual. We wish it to be known that, from first to last, those students who exhibited a humble, loving, gracious spirit, even although their natural talents were comparatively moderate, have always proved a comfort to those connected with the institution,

and eventually a credit and a blessing to the cause of medical missions. The same cannot be said of some, whom perhaps we unduly estimated on account of their natural endowments, but who lacked the missionary spirit.

It is a cause for great thankfulness, however, that the combination has not been rare, of brilliant parts and professional skill, with devoted piety and evangelistic ardour.

5. *Former Students of the Society.*—A few words may be expected regarding some of those, who, after having been connected with us for longer or shorter periods, are now labouring in the foreign field.

Mr. Andrew Davidson, of Madagascar, was at home for several months of last winter and spring; but the infirm state of his health prevented him from appearing in public oftener than once or twice. He left Scotland in the beginning of April, and having joined his wife and two children at the Cape, where they were awaiting his arrival, hastened back to his former post at Antananarivo. His latest letter (July 31st) makes it appear that, after many trials and anxieties, he is once more occupied with his medical mission work, almost as if it had suffered no interruption. The Directors would earnestly commend their friend in his isolated station to the Christian sympathy and prayers of all who take an interest in the cause.

Dr. W. J. Elmslie, after spending a second summer in Kashmir, repaired during the winter months to the neighbouring valley of Chumba, breaking ground, so to speak, in preparation for a medical missionary, whom your Directors had been at great pains to select at the earnest solicitation of the Rajah. The history of the whole transaction may be seen in the pages of *Christian Work*; but as the preliminary arrangements, which seemed full of promise, have in the meantime come to an end, it is unnecessary to allude to them here more particularly. It may suffice to say, that Dr. Elmslie reported most favourably of Chumba as a field for medical missions; and we cannot doubt that his labours there will yet be visibly crowned with an abundant blessing. Since leaving Chumba, he has again visited Shrinagar for the third time, and the latest tidings inform us, that while others fled, he remained at his post, doing all that he could for the inhabitants, during a terrible outbreak of cholera. Let us thank God that the good cause has been so well represented both in Chumba and Kashmir in perilous times.

Your former pupils, Mr. Lowe, of Travancore,

and Mr. Valentine, of Jeypore, occasionally favour us with communications, which are published in *Christian Work* more or less fully. Both of these esteemed brethren are quietly but steadily carrying on a most important undertaking—not only ministering to the bodily and spiritual necessities of their patients, but, like Mr. Pearson, training youthful native converts as medical mission agents.

We can do little more than mention the honoured names of Dr. Maxwell, of Formosa, and Dr. Gauld, of Swatow, who, although only associated for a very short time with our dispensary, must always be followed in their earnest labours by the warm interest and best wishes of all who know them.

6. *Diffusion of Information.*—In addition to the two publications repeatedly mentioned in former reports—*Christian Work*, published by Mr. Partridge, 9, Paternoster Row, and the *Medical Missionary Journal*, edited by Mr. Burns Thomson, we would direct attention to a short *Prospectus* of the Society's various undertakings, which has been issued during the last few months. It is intended to explain, in a concise manner, our present position, to those who have not previously paid attention to the subject, and being printed in a convenient form, it admits of easy distribution, by letter or otherwise. If it is found to answer the purpose contemplated, the types can be kept up, so as to allow of fresh supplies being printed when necessary.

The Directors regard as a very encouraging circumstance, that the idea of this prospectus was suggested to them, and pressed on their attention, by a young gentleman at Cambridge, who has not only procured handsome contributions from a considerable number of the colleges, but has succeeded in establishing a branch association with influential names in the committee.

The monthly evening meetings with students were held as usual during last winter. Addresses were delivered on these occasions by the following gentlemen: William Brown, Esq., Rev. Mr. Swanson from Swatow, Sir J. Y. Simpson, Bart., Professor Balfour, and other friends of the Society, —all the meetings having been conducted, as far as possible, in a conversational manner.

In conclusion, your directors would congratulate the Society upon the progress which the cause of medical missions is making very steadily from year to year. This is indicated by the place which the subject now occupies in missionary reports and conferences; by the demands which are made

from abroad, India and China more especially, for medical missionaries ; and, above all, judging from our own experience, by the number of promising young men who seem to be turning their thoughts to the subject. This last circumstance is both encouraging and suggestive at the present time, when all the churches experience considerable difficulty in maintaining the efficiency of their foreign missions, and filling up vacancies among their clerical agents. It is encouraging, because a new source of supply is here opening to their view. It is suggestive, showing, perhaps, as we believe, that the personal example of our Lord and of his immediate disciples has been hitherto too much overlooked,—the preaching of the gospel in heathen lands being unduly dissociated from the healing of the sick : “ Heal the sick, and say unto them, The kingdom of God is come nigh unto you.”

But as the cause gains ground, our difficulties and responsibilities are increasing.

The accommodation at the Training Institution has now reached the furthest limits which it can admit of, under present circumstances. Additional applicants must be refused admission. The arrangements described in the Report for 1866 introduced a new era in the history of the institution, and the experience of another year shows what your Superintendent and his lady have been enabled to accomplish even under difficulties ; but it is quite evident, we again assert, that a vigorous and sustained effort must speedily be made to procure or erect a building better suited in all respects than the present one, if not for the dispensary department, which has certain advantages peculiar to itself, at all events for the comfortable residence of the Superintendent and his missionary students.

Your Directors feel very strongly that we have reached a crisis in our affairs which demands special wisdom, discretion, and enlargement of heart,—a crisis, too, which finds us bereft of

brethren and friends whose practical good sense would have been invaluable in such an emergency, and whose liberality would have given an impulse to any pecuniary effort.

What is our common duty in these circumstances ? To rest contented with past success, and wait for more propitious times ? Let such thoughts be banished from every mind. The conclusion to which the Lord is manifestly shutting us up is altogether different. He has prospered very remarkably the work in which we are engaged, and simultaneously He has removed, one after another, the men in whose wisdom, and zeal, and liberality we chiefly trusted. Is it not clear, as if written with a sunbeam, that He is calling upon us to go forward in faith, and prayer, and thanksgiving ; recognising His past goodness, acknowledging our entire dependence upon Him, and asking that those frowning difficulties, which like mountains loom before us, may be cast into the sea ?

Your Directors would again, as on former occasions, urge upon all connected with the Society the extreme need which there is for earnest persevering prayer. The Board itself specially needs it under present circumstances ; their Superintendent and his partner need and desire it ; the students need it in preparing for their honourable and arduous career ; and our missionary friends in their far-off fields of labour feel the same want, and are ever sending home the urgent message, “ Brethren, pray for us.”

In these days, when everything seems so restless and unsettled ; when profligacy of ever kind, moral, religious, and political, startles even the world lying in the Wicked One, there is surely no attitude so befitting a Society like this, with a high and holy object before it, as that of casting herself, cordially and without reserve, upon the sustaining care of Him who has already guided her through many discouragements and trials.

INTELLIGENCE.

England.

A GREAT ritualistic demonstration has taken place at St. James's Hall. Archdeacon Denison was the chief speaker, and he treated the question rightly as one affecting doctrines, and not merely external practices. "What," he said, "are the facts of the case? The first fact is this—we see a revival of high ceremonial in churches and chapels of the Church of England, according to what is believed to be either prescribed or allowed by rubric of the Book of Common Prayer, that is by the law of the Church of England. What that rubric exactly means is more or less disputed; but that it is a rule of high ceremonial, of this there is no question made. The next fact is, that such ceremonial is principally connected with the administration of the Lord's Supper, or Holy Communion. The third fact is, that the revival has caused a great disturbance of the public mind; and that calls are made upon the authorities in Church and State, and a Bill introduced into one House of Parliament, to 'put it down' with a high hand. Now, what is the meaning of all this? Ceremonial is nothing in itself. What makes it to be much? That it is the expression of doctrine, and especially of the doctrine of the Holy Eucharist. It is doctrine, then, of which ceremonial is the outward expression; it is this that is the object of tumult and assault. There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the sacraments. The first hold, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are, therefore, the principal means of grace; that all other means of grace flow out of Holy Baptism; and converge to, and centre in, Holy Communion. The second does not deny that the sacraments are to be observed reverently; but assigns to them no such distinct pre-eminence, regarding them rather as seals upon the life of Christ, already begun

and established in the soul by faith, than as the means ordained of Christ himself for the beginning, and the nourishing and perfecting, of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real presence in Holy Communion. The second holds neither the one nor the other. The first has an exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such, 'authority in controversies of faith;' and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first century of Christianity; the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed as declared by the Church; the second is a thing of human development." Nothing could show more strongly than these remarks the vital nature of the present struggle and the thoroughly Popish character and pretensions of the High Church party.

Lord Shaftesbury, at a recent meeting of the Church Protection Society, stated thus his views of the present position of the Church:—"The Church of England was beset by many dangers. Her dangers were not external. The Church of England was strong enough to defend herself from any external danger, whatever it might be, but her dangers arose from within her pale. Heresies had grown up in her own bosom, which were rending her very vital existence from her, and which, unchecked and prevented, would leave her a dead corpse upon the face of the earth. They were pressed and in great danger from two conflicting parties in the Church. They had the Ritualistic party—that was the best term to give them now; they went further than the Tractarian

party, and yet embraced the Broad Church—and there was the Neologian party, which he believed had more strength than people were aware of. Then there was a third party—the Evangelical party—which, although strong within the bosom of the Church, were not now so strong as they were, either in clergy or laity, as compared with the Neologians. The duty that was pressing upon them was, therefore, very great indeed; and it required the greatest caution, the greatest delicacy of appreciation, and the greatest earnestness to perform it. They had, as he had said, three distinct parties in the Church. They had also vast numbers in this country who were wholly indifferent to one or the other. The Church was in greater danger from the indifference of those who professed to be her friends than from the aggressive policy of those who openly professed to be her enemies. The growing indifference in the country to matters of religion was one of the most alarming features of the present time. They found it everywhere—in small and in large populations. It was not only in Manchester, in Liverpool, and in London. They might go into the smallest village, and every clergyman of experience would tell them how his heart was rent by the real indifference there was, if they endeavoured to fathom the great proportion of the people with respect to religion.”

The *Freeman* in an article refers to the vitality of the London Baptist Churches as “one of the most significant signs of the times;” adding, “It may not be generally known that our denomination during the last fifteen years has increased their sitting accommodation by sixty-one per cent. on those sittings already existing, which is double what the Independents have done, and more than three times what the Wesleyans have provided during the same period. The increase is still going on, and the number of new chapels now in hand, and those contemplated, to provide for the increasing spiritual wants of this vast metropolis, is an evidence of the power for work being developed in our London churches.”

The Bishop of New Zealand, who has recently shown his devotedness to his own work, by refusing the Bishopric of Lichfield, thus defended the natives of New Zealand in a speech at Belfast:—

“It is the force of circumstances that has driven them into their present position. Do not charge their present position and its evils upon any peculiarities of race. I believe that my own New Zealanders are as true-hearted, as kind-hearted, and as hospitable a people as are you

yourselves in Ireland. But, under unfavourable circumstances, they have been driven into what seems rebellion. And let their position be what it may, I can assure you that no murderous spirit, no spirit of rancour or hatred—is in their hearts. The people are full of a desire to be united to the English nation. More than that, they have given of their land to me; and, to take one example, land was given me for a purpose described by themselves in these words—‘We give this as a site for a college for the two races to be brought up together as one people, in the fear of God and in the love of Christ, and in obedience to the Queen.’”

The Fourteenth Annual Report of the “Rescue Society” gives a number of most startling facts as to the depravity prevalent even among the very young. These facts are unfit for publication in our columns, but they are of the utmost importance as indicating the fruitful source of much sin and crime. The Rescue Society (Offices, 85, Queen Street, Cheapside), deserves the warm support of the public in its noble philanthropic efforts. There is one fact we may note as a warning to parents sending up their daughters as domestic servants to London; that in no other class are nearly so large a number led astray into paths of evil.

It is stated that such of the bishops as remain in England will re-assemble at Lambeth, on December 20th, to receive the reports of committees and conclude the Conference of 1867. Since the last meeting earnest attention has been given to the consideration of ecclesiastical tribunals and the establishment of Synodical action.

The death is announced, last month, of the Right Rev. Dr. John Strachan, Bishop of Toronto, the oldest of the colonial prelates. He was born at Aberdeen, in 1778, and was educated at the University of Edinburgh for the ministry of the Presbyterian Church, with which he was for many years connected. He received ordination in the Church of England, and proceeded to Canada, where, in the course of time, he became Rector of Toronto, Principal of King’s College, Upper Canada, and Archdeacon of York. In 1839, on the erection of Toronto into an episcopal see, Dr. Strachan was consecrated bishop, and held it until the time of his death. He was the author of several works on emigration, and his journals of Visitation contain much interesting information in reference to the Church in Canada. The deceased will be succeeded by Dr. Bethune, recently consecrated Bishop of Niagara and Coadjutor.

Scotland.

(From our own Correspondent.)

DR. DUFF, the well-known Indian missionary, delivered recently his inaugural lecture as Professor of the newly-founded class of evangelistic theology. The lecture was chiefly characterized by a most earnest appeal to the students, whether preparing for the field at home or abroad, to make their own calling and election sure. "He gave an outline sketch of the subjects which would come under review in the course of his prelections. The first division of his course was intended to show the supreme importance of missions as variously shown from the Scriptures. Among other subjects which would afterwards be considered, he mentioned the obligations lying on the Church to seek the evangelization of the world; the obstacles to the discharge of these obligations within the Church; the work to be done among the brethren, and the various ways of doing it; the qualifications, natural and educational, of missionaries; the duties of the Church to her missionaries, and missionary finance; the history of missions; the present aspects and prospects of the missionary enterprise; and a consideration of misrepresentations and objections. The lecture abounded with earnest, practical warnings and appeals. For example, in speaking of the terrible possibility of even under-converted missionaries, he said:—What! men professedly engaged in constructing an ark of refuge for others, and inviting or helping them to enter it, themselves caught by the overwhelming deluge of Divine wrath! swept over the precipice of perdition! plunged into the nethermost abyss! which He who was endowed with omniscience, and whose love to the souls of men many waters could not quench, nor the floods of great waters drown, has represented under such awful but undefined images of horror! Is not the very thought of the bare possibility of such an issue—such a fell and fatal catastrophe—enough to waken a wholesome fear in the bosom of every minister and preacher and student of theology? Is it not enough to cause the whole inner man to tremble, the lips to quiver, and rottenness to enter the very bones? Yea, is it not enough to bring one perceptibly within the verge of another Gethsemane? to give some faint sensation of another agony and bloody sweat! By all, then, that is terrible in "the wrath of the Lamb;" by all that is gentle and winning in his ineffable tenderness; by all that is marvellous in the boundless capacity of the immortal soul for

ever-increasing torment, or ever-increasing bliss, I would adjure and beseech all candidates for the ministry, whether among professing Christians at home or openly avowed heathen abroad, to see to it in right earnest, and without any dallying or delay, that they 'make their own calling and election sure.' In regard to the advantages of mental culture, science, &c., while admitting its high value, he said:—The grand object was, on the one hand, to employ them as means and appliances for the culture, the development, and the invigoration of the mental faculties; and, on the other, to snatch them from the exclusive grasp and monopoly of the enemies of the Gospel—to convert them into a storehouse of apposite illustration, and, above all, into an armoury of weapons for its triumphant vindication and defence. . . . Great wisdom is needed lest we over-magnify the necessity and mistake or over-do in our attempts to effect the adaptation—lest, in our zeal to overmatch the wisdom of the world, by reasons and arguments and facts from the treasury of its accumulated, and daily accumulating, stores of knowledge, we run foul of the exhortation and example of the great Apostle, who, though laden with the wealth of Jewish and Grecian learning, courageously resolved to renounce 'the enticing words of man's wisdom' for 'the excellency of the knowledge of Jesus Christ and Him crucified,' in order that his 'speech and preaching' might not be after the wisdom of man, but 'in demonstration of the Spirit and of power.'"

At a recent meeting of the Free Church Synod of Fife, ministers were requested to report on the state of religion, when six in succession rose, and testified to having, with their own eyes, seen what they could not but regard as genuine religious awakenings. Two spoke of revivals among farm servants; two told of profound attention to religion among the fishermen of the East Neuk; and one reported the existence of a movement that had been going on for months in a manufacturing village.

At the opening of the Free Church College at Aberdeen, Principal Lumsden lectured on the "Doctrines of Atonement and Inspiration, and their bearing on each other." He said:—"Given the Doctrine of Inspiration, and the Doctrine of the Atonement follows. Given the Doctrine of the Atonement, then by logical consequence the bible is in the highest sense inspired by God. A great part of the religious thought and controversy of the time turns on these two points; hence the importance of the questions raised. Without

reference to the errors of the old Socinians and others, there are many in the present age, prominent among whom are Mr. Maurice and the late Mr. Robertson, of Brighton, who deny the vicarious nature of Christ's sacrifice; but our position, under the first proposition, is, that if you admit that God has given a direct revelation, then you are bound not merely by the grammatical construction of the revealed Word, but by logical sequence, to admit the Atonement. For if there is a divine revelation, then it must be a revelation of something that lies beyond the range of the human faculties—something that reason unassisted cannot reach. The denial or ignoring of the Atonement is one of the most dangerous devices that have to be met. To a large extent it pervades our current literature; and to meet and expose the false pretensions of such writing is the incumbent duty of students of theology."

At a recent meeting of Presbytery in Edinburgh, Dr. Begg made a few remarks having reference to the movement on the part of those engaged in the Post-office throughout the United Kingdom in favour of the entire cessation of work in the Post-office on the Sabbath. It turned out (he said) that there were 21,000 persons employed every Lord's-day in connection with the Post-office. It was also a well-known fact that there were no operations in the Post-office of London on the Sabbath-day, and a combination had been apparently entered into by those more particularly aggrieved to get the rest which existed in the Post-office of London extended throughout the whole country. In a publication called the *Post-man*, organised by post-office functionaries, that view was strongly urged. It was a matter of great importance, while they were bound to do all they could to secure the rest of the Sabbath to the entire population, that those who were more particularly aggrieved should themselves stand forth and do what they could to secure their own rights and liberties; and when they thought of the bearing the Post-office had upon the whole ramifications of Sabbath observance, at least on a large scale, the importance of the movement to which he had referred would be seen at once. If they were successful in the movement, the most of the railway trains would be stopped on Sabbath as a matter of course, as the most of the railways would not find it profitable to run but for the carrying of the mails; moreover, they would be under no compulsion to run, if the Post-office did not put into force the law by which they could compel trains to be run to carry mails on the Sabbath-day.

The Rev. Dr. Murray Mitchell, long resident as a missionary in India, has, at the urgent request of the Foreign Mission Committee of the Free Church, agreed to go out to Calcutta for a year or two to superintend the most important mission there. He has with this view resigned his charge at Broughty Ferry, to the deep regret of his congregation.

Ireland.

(From our own Correspondent.)

THE bishops in their charges continue to deal with the present aspect of church questions. In Dublin the sermons preached for each of the united dioceses took the place of a charge. Arch-deacon Lee developed the principles on which he conceived the threatened dangers could be faced, such as "the plain setting forth of the great truth that the Church, as purified at the Reformation, is the sole community in the land which preserves in full measure both scriptural truth and apostolic order." He urged also unity and sympathy within the Church, "even for those efforts which may not be after our own pattern." The other two sermons were on the practical duties of the ministry, and the necessity of earnestness in setting forth the Gospel and of freedom from the spirit of the world, and touched on the duty of avoiding all offences and misconceptions of the introduction of services and practices not absolutely needful. The Bishop of Down believed it was "no longer possible, in the fullest measure of that charity which suffereth long, to allow the doctrinal and æsthetic aspect of Ritualism to pursue its course unchecked by public remonstrance, sapping as it did in its subtle progress the teaching of our Church, and removing the authorized landmarks of our Reformed Faith." He could not but regret that "the Report of the Commissioners is so barren of any distinctive principles;" nor did he conceive that "if the Commissioners resume their investigations, we should be an iota nearer the settlement of the vexed question." Rather than a denominational system of education, he "would prefer to see a purely secular system supported by the State, and permitting, though not requiring, a religious base." The Bishop of Meath regarded the assault on the Irish Church as futile, regretted the paucity of candidates for ordination, which he attributed to uncertainty about the fate of the Irish Church Establishment,

regretted the want of services on Sunday evenings in most of the churches of his diocese, and presented various practical duties of the pastorate, especially Sunday schools. The Bishop of Ossory maintained that the arguments advanced against the Church were unsupported facts, and the figures were falsified. The usual Diocesan Conference has been held at Belfast, but the Hillsborough meeting interfered with the attendance. A large number of his clergy have protested to the Bishop of Down against his views on church matters, and his conduct both in the House of Lords and at the Social Science Congress. In his reply he adheres firmly to his position.

Cardinal Cullen has been blessing bells at Narraghmore, his native place, where the blessing he bestowed upon the people was "the same as if St. Patrick himself had given it to them." At Kantuck, in the South, he has opened a new chapel with a ritual so strict that it has not been observed in Munster for three hundred years. He has also been addressing himself to obtain money for the Pope. Catholic government, he admits, will do little for him. Italy is in difficulties, Belgium and Portugal are ruled by Freemasons, Spain is paralyzed by revolution. Austria is drifting into the hands of infidelity and secret societies. There can be no confidence put in France. It is a curious confession, and the drift of it is that there is no resource for the chair of St. Peter, but the pence of the faithful, although, "like its divine founder, it is the same yesterday, and to-day, and for ever." A more energetic step has been taken in withdrawing the Romanist children from the model school in Limerick. Meanwhile education is pushed forward more rapidly in the north than it is condemned in the south. A large schoolhouse has been recently opened in Belfast, one of many which are springing up among the dense masses of its artisans. It was almost entirely built by sixpences, cost £800, will accommodate 600 children, will have evening clubs for adults, and 240 children were waiting to be brought into it on Sundays. The Rev. Mr. Johnston, in whose district it lies, said that during the 26 years of his mission among the working-classes he had learned that what they wanted was education, and he was glad to report that all the schools in which he had taken part were flourishing.

The Magee College in Londonderry has been opened by an address from its President on Collegiate Studies, and reports the number of students to be far in excess of previous sessions. The

service in the Presbyterian College, Belfast, has also been opened by an address of remarkable ability on the limit and domain of Christian Ethics. It was the inaugural lecture of the new professor, Mr. Wallace; and by its fullness, clearness, and ingenuity of thought, proved that an addition of no common order had been made to the teachers of ethical philosophy.

Bishop Selwyn has made a hurried tour through Ireland, pleading the cause of the New Zealand missions, and of the propagation of the gospel. He pleaded vigorously at the same time for Christian union as a source of strength in Christian work. "In New Zealand there are no religious estranging differences between man and man. Not only are there no differences between the agents of the two societies (Church Mission and Propagation,) but you find none between the Church of England and the other religious bodies there. Each takes its own work, and carries it out to the best of its ability. There is no mixing up of one system because they are incapable of being mixed,—no attempt to effect coalition or compromise. Each goes on its own separate road to the common goal—along great lines of railway, as it were, that alternately reach the same town, and give rise to no collision. . . . It is for the advantage—eminently the advantage of true religion, that all great Protestant bodies should be thoroughly united in character, and at peace one with another. And I believe that much more good would be the result, if all these earnest men belonging to different parties united together in one body and addressed themselves to the work of Christian missions."

The annual meetings of the two town missions in Belfast, shew that want of need of such missionary agency, and the sense of that need, are increasing. The large mission which is connected with the Presbyterian church (the other being undenominational), reported that two agents had been added, making now a total of sixteen in charge of as many districts, and that there are 20,000 Presbyterians in the town not connected with any church. Mr. MacColl, of the Wynd church, Glasgow, stated his experience of the territorial system pursued in Scotland, and wrought out admirably by himself; and a strong and general feeling was expressed that a similar system would prove most effective for our large Irish manufacturing towns.

France.

(From our own Correspondent.)

ERE my last letter of November was in print, its words were fulfilled; the effort of Garibaldi has again thrown Rome into Napoleon's hands—who comes as a peace-maker (the Chassepot guns make peace) and the fields are strewn with the slain, and Garibaldi is silenced, and the Pope is chanting *Te Deums*, and the clerical ultramontanists are exulting.—But who is gainer? Who is arbiter? Who is proposing a congress, and seeking a confederation of European sovereigns around him?—All is peace, peace! And in his imperial speech all is peace!—It was a clever move to resist democratic excess—which was overstepping the boundary (for the clay must be mixed with iron to the last)—and it is a clever move to apparently withdraw, and to wait deferentially for the opinion of others. Is all this prepared, or do events in some sense force the solution? Probably both are true. “The Exposition,” says the Speech, “has destroyed for ever past prejudices and errors. Shackles upon work and intellect, barriers between different nations and classes, international antipathies—it has cast all these behind it!” *Yet we must improve the military institutions of France.* The legislature will have, moreover, to examine laws proposed by the Throne last January,—laws termed liberal,—and is expected to adopt them; while (says Napoleon) be sure that I will *maintain high and firm the power confided to me*, for obstacles, or unjust resistance, will shake neither my courage nor my faith in the future!” “Armed peace—repressed liberty!” is the commentary of a journal. In truth there is disquietude in the political atmosphere just now; and many are in prison in Paris, some for seditious cries, and others for forming secret societies; and journalists are condemned for violent language. All this gives an aspect of disquietude, very far from peace. The Roman question has set vast subscriptions on foot; and fashionable ladies have each their Zouave, for whom they pay £20, and embroider scapularies and string beads for their safety, and rejoice in the assurance that if shot they die with an ecstatic smile; while the Garibaldian volunteer, they are assured, falls maddened with rage and wrath!!

Voltaire's subscription grows apace; and clever articles are printed to induce Protestants to give their names, and to explain why Pastor A. Coquerel, junior, is a member of the committee.

The second volume of Voltaire's works is out, and sold rapidly. It is not yet stated where the statue is to be erected. A paper curtly proposes to throw the two millions of Catholics Pío Nono boasts of, into a crucible, and see how many prove genuine—and how many subscribe to Voltaire's image?

It was in the midst of this turmoil, that was celebrated the festival of The Reformation; free churches and Wesleyans agreed with the National churches to bring before their congregations, on the 3rd of November, the glorious epoch; and the Protestant Historical Society published a little volume on the occasion—the sufferings of one of the sturdy Protestants of Louis XIV.'s time, a simple girl, and written by herself. This festival coincided with the last day of the *Exposition*, and brought out in fine contrast the freedom with which tens of thousands were eagerly receiving in print the truths for which the martyrs died.

The Exposition is now closed to the public, and its glory has departed; day after day its treasures disappear, and the forlorn walls and empty courts strike a melancholy chord—somewhat like a death-knell for this world's splendours. The very gardens are robbed of their beauties, and the grass is wearing down under the tread of workmen; altogether it is a most striking commentary on the words:—“*All the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away; but THE WORD OF THE LORD ENDURETH FOR EVER!*” The last words hold good as well as the first; a continuous stream of workmen, employes, police, and soldiers, may be all day seen flowing towards the one spot still open and inhabited, and that spot is the sole remaining missionary point of attraction: the *Kiosk of popular publications*. Two evangelists find full employment there, although the place is dismantled and given up to the builder, and may be sold any day. Still, there the word of God is read to the constant visitors, and sold to all who will, and these are not a few; there the sheet picture-tracts are sold, and the small ones given away; and very touching is the testimony often rendered to the attractive power of Divine grace. In the palace, which those brethren visit in turn, they find a marked difference in the reverence for the name of Jesus, contrasted with the sneer it was received with when they began their work there in February last. The affectionate greetings they receive, and the urgent pressing to continue by home visitation the intercourse begun, is most gratifying, “You little know (but the Lord does) the good you have

done me !” has sometimes been the tearful expression after a parting prayer. “Your garb and your manner showed that yours was a disinterested work !”—“Yours was a work of sacrifice if ever there was one !”—“Ah ! how your books have made me weep ! but we want constantly to be reminded of the counsels they contain,”—are habitual expressions, and show feelings which are sedulously encouraged in the conversations that ensue. To see men running and leaping towards the little edifice, strong fellows throwing down burdens at the door, the great locomotive coming to a stand-still at the corner, for the stoker to make two jumps to the Kiosk, and back again with his prize ; at dinner-time to see it filled with labourers, and at change of guard filled with police, often brings tears to the eye. One labouring man is constantly seen purchasing sheet-tracts which he gives away, “making a man happy with a *sou’s* worth !” he says. This is quiet work after the toil and hurry of the seven Exposition months, but it is no less happy. The multitudes which during the last open week poured around the Mission buildings, the eagerness for entrance into the Evangelical Hall, the inconceivable rush for portions of the Bible and tracts, defy all description. The noise was as that of many waters ; in one day, we think we do not miscalculate when we state that one hundred thousand were literally snatched from the hands of the numerous distributors and volunteers by a good-tempered, but boisterous crowd. The hands put forth were so numerous, that, at times, they concealed the arms, faces, and persons they belonged to ; and no little dexterity was requisite to convey the coveted treasures safe to each.

There is great encouragement in all this ; and in the seed already springing up, and the doors opening in and around Paris, especially through the preaching in the hall ; may the Lord incline his people to listen to the call, and prosecute to the utmost this mode of uncontroversial, unpolitical, unsectarian spreading of the Gospel.

Among other characteristics of the work, the two following strike us all.—*No person or name of man was prominent* : do what we would, we could obtain the permanent aid of none whose names we thought would have been an attraction to the people ; we were compelled to feel, that what blessing came was the wonderful gift of God ; the very superintendents of the various agencies were comparatively unknown, as the odd mistakes often made by officials, and even neighbours, proved. The other was the *harmony induced*,

by no one ever attempting to ask his neighbouring worker, or the person soliciting the privilege of helping, to what section of the Church he belonged. If ever the motto inscribed over the hall,—“We are all one body in Christ,”—were lived out, it was on that happy Mission ground. Again ; each one received according to his faith. As to obstacles overcome and difficulties traversed, through the long phase of anxiety and mental suffering to the superintendents at the commencement, followed by wide and unique popularity* at the close, we can but use the cheering words of a *police officer*, addressing one of these last week, “The Lord protects those who trust in Him !”

On Sunday last (Nov. 17) the following address of thanks was read to the Emperor, who had granted a special audience for the occasion, by Mr. Theodore Vernes, accompanied by French representatives of the work in the Champ de Mars, the Baron General de Chabaud Latour, Pastors Grand Pierre, G. Monod, Fisch, Casalis, and Professor Matter :—

“Sire,—We are come to place at the feet of your Majesty the homage of our gratitude for the favourable kindness which you deigned to show to the Evangelical work accomplished by us (with the generous and fraternal concurrence of English Christians), in the Champ de Mars, on the occasion of the Universal Exposition. Thanks to the protection of your Majesty, we have been enabled to spread broadcast Christian doctrines, and the great principles of morals and social order, which derive their strength and durability from the power of the Gospel alone. In the midst of all the marvels of human industry and skill, we remember that all is vain in man if what *he* gives to the world is alone considered ; but that all is important, on the contrary, if it is recollected what he owes to God. Thus have we abundantly distributed the Bible, the Word of God, among those masses of people which, like successive billows, flowed into the Exposition. Of these numerous visitors, some came from the departments and neighbouring countries, others from the extremities of the earth, but all may have taken home with them the Gospel, as well as a lofty idea of the religious liberty which we have enjoyed. Thanks again, Sire, to your high pro-

* The English deputation, who have a Bible to present to the Emperor, declined presenting it on Sunday, fearing thereby to sanction the habit of public receptions on the Lord’s day. Napoleon, with great good temper, has promised to fix another day to receive them.

tection, we were enabled to construct a hall in which to speak to men of diverse nationalities and tongues of their spiritual and moral interests. There also we have been happy, with prudent measure, to make use of religious liberty—the first of the soul's liberties, and the most glorious, as it is the most pure, of the conquests of human civilization. We endeavoured to avoid in our appeals and preaching all spirit of discussion and controversy; proclaiming alone the holy truths which form the link between all Christian communions, and which are so thoroughly allied to principles of order and respect for authority. We have been enabled to hold in the same edifice a series of conferences, in which details were given of our principal religious works, and those for the promotion of education and welfare of the labouring classes.

"We hope, Sire, that our work has not been vain; and we shall not forget that if it has been given us to turn to account this memorable occasion to do a little good, it is to your Majesty that we owe it. In presence of the happy results obtained, how should we not be penetrated for your Majesty with gratitude, as sincere as it is respectful. We will not express this sentiment without offering to the Emperor our earnest wishes for the preservation of his august person, and without asking God to shed upon him, the Empress, and the Imperial Prince, his most abundant and most precious blessings."

Napoleon entered into conversation with the deputation, and said that he knew the work, and that they had to struggle (*lutter*) against materialism, evil doctrines, and religious indifference. He had pleasant words for them all; and asked about the state of the Bassutos, with whom he was informed that Professor Casalis had lived as missionary for three and twenty years.

Belgium.

(From our own Correspondent.)

It is impossible not to see the hand of God in the preservation of the independence and liberties of Belgium. During the last twenty years the extension of the frontiers of France has been a question periodically cropping up to threaten the separate existence of a nation which has been ever since 1830 pointed to as the model of constitutional government on the continent. "Liberty as in Belgium" was, under Louis Philippe, the motto of the followers of Montalembert; and if,

during the reign of Leopold's father-in-law, the natural limits of France were never spoken of but as a thing of the past: *Nous l'avons en notre Rhin allemand*, very soon after the revolution of 1848 the abortive attempt made by a few ruffians escaped from Paris showed that in certain strata of society the idea had been only slumbering; since then it has, notwithstanding frequent denials, been always regarded as the secret and cherished project of the profound and astute politician who rules over, and so well understands the aspirations of the French people. Time will show whether those are right who attribute his quieting assurances to the grapes being sour, and believe he is only waiting until possible and foreseen complications may bring them within his grasp. But at present the Belgians are enjoying an amount of liberty, religious and civil, of which there has been no example in any Catholic country.

The small band of faithful men who have devoted the best years of their lives to make known the glad tidings of salvation in Belgium, where the Bible has been so long a sealed book, have done all they could to take advantage of these favourable circumstances. For the last thirty years the Scriptures have been largely circulated through the agency of the British and Foreign Bible Society; and many have been brought out of superstition, unbelief, and indifference to receive the truth as it is in Jesus. There is no inequality whatever before the law between Catholics and Protestants, and there is no work of evangelization which cannot be undertaken without fear of molestation, and, indeed, without certainty of protection; while in England we look aghast at the progress now making Rome-wards, here, apart from the swelling tide of opposition to Popery which is rising in all Catholic countries, we have evidence of a spirit of inquiry after better things, and can discern the blessing of God resting on the zealous labourers who have been one after another called to preside over churches formed of those who have been enlightened by the study of the Scriptures purchased of the Bible colporteurs. Surely we may, trusting in those promises which are Yea and Amen, believe that there is a day coming when the hundreds of thousands of copies of the Word of God that have been distributed throughout Belgium will bear each its fruit, and that, instead of only twenty or thirty churches, they will be counted by hundreds. According to the last report of the Belgian Evangelical Society, the following is a list of the free churches in Belgium, all of which

are composed mostly, if not entirely, of converts from Romanism.

In Brussels, two chapels, in which the services are conducted in French, in connection with which there are regular meetings held in the villages of Céroux, Ohain, and Clabecq, besides an interesting little congregation of deaf and dumb. The evangelist, who is himself deaf and dumb, makes frequent visits in the provinces, where he has been the means of doing much good among his companions in affliction.

The Church of Charleroy extends throughout all the neighbouring communes, in several of which there are regular Sunday services. Strée-Baumont, as well as Jumet, originally formed part of the Church of Charleroy, until it was found necessary to appoint a separate pastor for each, which the increasing number of converts call for in other villages did the income of the Evangelical Society admit of increasing its liabilities.

Framerius and Wasme are in the coal country around Mons, where are also two national churches, the pastors of which are zealous evangelical men. This little cluster of churches forms a real evangelical alliance, the different congregations often meeting in the same chapel on special occasions.

Hondeng and Namur are also prospering, both as regards the spiritual life and the increasing number of their members.

In Liège and its neighbourhood there are no less than six separate churches: Liège, Grivegnée, Lize-Seraing (where the celebrated John Cockerill established his extensive iron works), Nessonvaux, Sprimont, and Verviers; in the last of which the pastor of the National Church, M. Théophile Bost, is labouring to make converts to "Liberal Protestantism."

Of Flemish churches, there is one at Antwerp, where the work is making sensible progress both among Catholics and Protestants. At Brussels, where the pastor has with great success attempted open-air preaching. At first he met with constant interruption and disturbance; but on applying to the authorities for protection, it was immediately granted, and he has been preaching to between two and three hundred attentive hearers, who gladly receive the tracts distributed, and sometimes inquire the address of his chapel. At Roubaix, on the French frontier, is a prosperous church, composed of Flemish and Dutch workmen employed in the manufactories. And lastly, at Louvain, which, however, is about to be abandoned, the church has been greatly reduced by the departure of a number of members; the popu-

lation of the town, which is the seat of the Roman Catholic University, is either indifferent or hostile, and all attempts to make an impression in the neighbouring villages have proved unsuccessful.

Although unable yet, with the exception of the French churches in Brussels, to support their pastors without assistance, the contributions raised in the churches increase each year; besides which, they respond liberally to the calls made upon them for the Dorcas societies, the fund for the support of Protestant orphans, missionary societies, &c. But what deserves notice, as a sign of the real interest felt in the work, is the formation of a lay association for providing pensions for the widows and orphans of the pastors, whose stipends are not such as to enable them to lay anything by for the future; and, while testifying to the affection and gratitude of the churches towards their pastors, it does honour both to the pastors and their flocks, and bears witness to the fact that the Gospel is at last really taking root in Belgium.

Germany.

(From our own Correspondent.)

CITY MISSIONS, or INNER MISSIONS in Cities, of which in their present form Dr. Wichern is the founder, bear a somewhat different character here from yours in England. In England we use the term City Mission or Home Missions exclusively for directly spiritual work, direct efforts to save souls. Dr. Wichern has always used the term to include every kind of effort that tends to elevate the people, so far as it is based on and animated by a Christian spirit. According to his ideal Christians ought to seek to infuse new life into every sphere of human existence and activity; nothing human, genuinely human, lies outside their interest and effort; literature, art, popular amusements, visiting the sick, looking after the poor, caring for prisoners and criminals—all are branches to which those interested in inner missions ought to direct their attention. In the kingdom of God, whose establishment on earth is the goal of the efforts of all true Christians, all normal modes of human life and activity are to find a place. Though we do not use the word "mission" to include all these things, I think that few intelligent Christians would disagree with Dr. Wichern's views of the work to be done amongst the people. There used, indeed, to be many who took so narrow a view of human life and God's purposes regarding it, that they frowned

on everything not directly and outwardly religious; but this generation is passing away. For the overthrow of such narrowness in Germany, Dr. Wichern has done more than any living man. The Inner Mission Society in Bremen has, in some respects, carried out Dr. Wichern's idea, perhaps, more completely than any other similar association in Germany; and I will, therefore, give you a somewhat detailed account of its operations. The city missionaries employed are all Rauhe Haus Brothers. The committee consists of twelve persons, who meet once a month; once a year a general meeting of all members is held, at which the report is read, and officers are chosen. Its income last year was 2,019 thalers (£302 17s.), its expenses were 2,293 thalers (£343 19s.) Notwithstanding the deficit plans are entertained involving greater outlay than ever previously. Let us now enumerate the branches of labour. One of the principal occupations of the missionaries is of course visiting people in their houses, and receiving calls from poor people who wish to see them. Many instances of usefulness among drunkards, the debauched, beggars, and dismissed prisoners, are recorded. They conduct six sewing societies, whose members meet every fortnight to make articles of clothing for the needy. One of them distributed in one year 40 shirts and 14 pairs of stockings. One of the missionaries has also formed an association in aid of the respectable poor. They also conduct schools, in which poor girls learn sewing, knitting, and mending; Bible classes, Sunday schools, a knitting society, and a saving club. The association, besides employing missionaries, has established 13 popular libraries, from which in 1866, 14,464 books were lent to 1,485 persons; and an apprentice society, which has from 80 to 100 members, who meet regularly for various purposes, as for example, Biblical instruction, writing, accounts, history, and singing. This society has its own library, its own saving club, and gets up its own Christmas tree and presentation. The association has also put forth efforts for securing the better observance of the Sabbath, both in connection with the railway, the military, and the post-office, and not without encouraging results. It possesses a house of its own called Concordia, in which many of these efforts find their centre. This with two other houses for Christian purposes, and a Reformatory, are under the management of Rauhe Haus Brothers, of whom there are altogether 12 labouring in Berlin.

On Sunday, the 20th October, the Golgotha

Chapel, a new house of worship erected by our Church Building Society, was consecrated and opened for divine worship. It is the first permanent church built by the society; what has been built heretofore has been for temporary use. It is situated in a neighbourhood which greatly needs the purifying and elevating influences which attend on the preaching of the Word of God. We wish the friends of the society more support than they have hitherto enjoyed.

A most excellent arrangement has been called into existence by General Superintendent Dr. Hoffmann. In order that the Christian people of Berlin may have an opportunity of becoming acquainted with missionary work in various parts of the world amongst heathens and Jews, a series of lectures is to be delivered by various clergymen on the different departments. Some such plan as this might surely be carried out to great advantage in London. It would do something towards making missionary work more fully a part and parcel of the regular and normal thoughts and prayers of our churches, and would help to unite all who desire to promote the kingdom of God in these days of disunion and strife. How excellent, if the two Episcopal Societies, the Wesleyan Society, the Baptist Society, the London Missionary Society, the Presbyterian Societies, and the two or more Jewish Missionary Societies, were to send each a lecturer once a month to Exeter or St. James's Hall! A rich blessing could not fail to be realised!

The North German Diet unanimously accepted and intrusted to the Chancellor of the Confederation a petition set on foot by Dr. Wichern, and signed by 37,000 persons, for the speedy extinction of the German gambling houses and tables.

The critical question, under whose authority are the churches in the new provinces annexed by Prussia to be? has been decided for the present. They are to be under the immediate direction of the cultus minister, and are not to have anything to do with the *Ober Kirchen Rath*. This latter body still retains its position in Old Prussia; but there is no concealing the fact, that the step just taken must tend to impair its authority and lessen its influence, and strikes me as a step backwards, at all events, from the idea entertained by the late king, who wished to see the church here in possession of that freedom and independence without which it can never thoroughly prosper. Various motives have dictated the measure. Their representatives desired it—desired anything rather than being unionized, as they feared to be, if connected

with the Ober Kirchen Rath; and political reasons spoke for conceding their wishes on this point. Strictly speaking, it is not in accordance with the paragraph of the constitution which guarantees to every church the right of managing its own affairs, and which is a reality as regards the Roman Catholics.

Italy.

• THE Rev. Mr. Moorehead, of the American mission, writes:—

The evangelists of Milan had been invited to open public evangelization in this place and vicinity; but not being able to respond to the call at once, they requested me to go to Udine, and attempt something. The first great difficulty was (as usual) to procure a suitable room in which to begin our meetings: at length, one was found and rented for a year, at 420 francs. I preached first to an audience of about sixty persons; but the number soon increased to such a degree that we were almost in danger of being suffocated by the heat. The room could not nearly contain all who came, though there were crowded into it at one time 360 people. Until the feasts and fair, which occur on St. Lawrence's day, we had an overwhelming audience. The feasts, however, have diminished the number; as well, also, I think, the religious indifference and infidelity of the major part of this population. Notwithstanding, we have still a constant audience of from fifty to one hundred every evening; for every evening, and twice on the Sabbath, we have public preaching. I have ample reason to believe that a goodly church may, through the Lord's help, be formed here. On the Lord's day, from half-past nine o'clock until half-past ten, we hold the service of edification; and it is of great encouragement to us, to see always present at this exercise from forty to sixty persons, who are very attentive and solemn. All the more does this meeting inspire me with hope and confidence for the future, as we Italians are much more famous for impiety than piety. From eleven o'clock to twelve, I teach the Sabbath-school, which is composed of children, two or three women (of whom one is old), and several men, who an hour before were at our worship, or Protestant mass, as it is called here.

At noon, I take a carriage and go to preach in another city, twelve miles distant from this (Cividale), and in the evening return to this place to evangelize. The Sabbath, to me, is the most

beautiful of the days of the week. In this last-named city (Cividale), we had arranged, a month ago, to open public evangelization. Several persons of the higher class (signori) had invited me to go there. We held, the first time I went, a private meeting, or what was intended for a private meeting; but it came to the ears of the people, to whom I was compelled to preach, which I did in the inn where I was stopping. It was agreed that these gentlemen should secure a place for holding meetings; but it was impossible to find a suitable one. So, a gentleman has placed at my disposition his immense house (an old convent), and I have preached twice in its court. Last Sabbath there were about 200 there. We shall see what the Lord will bring out of this also.

Yesterday I went to Palma Nuova, and assembled in the hotel the more liberal-minded of the place, twenty or twenty-five. I talked to them long of the necessity of leading back our people to Christ and His Gospel. There were among the number some Rationalists, and in consequence we had discussion. But it was finally arranged that an evangelical committee should be appointed, whose duty it should be to find a locale for preaching. They are at work now, and I am expecting to be called there before long. I would say, that just as our meeting was breaking up, many people came to the hotel, and asked me earnestly to preach, which I did for half an hour. I had with me Mr. Clark's colporteur, who sold all the Bibles and books he had with him—about 38 francs worth.

Last Sabbath I and the same colporteur went to Cadroipo (16 miles distant), where I hope a good work will be done. In three hours 16 francs' worth of books were sold.

There is very great desire and interest manifested toward the Gospel in these parts; but, as you will readily understand, there is great need of sincere, earnest men. In the month of July, 100 francs of Bibles and books were sold; in August, 98.

Thus far, I have given you the bright side of the picture: it is fitting I show you the dark side also. From 8 until 8.30 in the evening I devote to answering questions on controversial points, permitting any one to present his difficulties and objections. Two or three times the Rationalists have presented themselves; but the last time they were very nearly being *hissed* by the audience, and so we have seen them no more. Fifteen days ago, a Neo-Catholic (Puseyite) came to introduce his views into our meeting; but I don't think he

will return soon, as very many arose in the meeting and publicly protested against him and his doctrine. The people did very well; so well that I had nothing to say. However, I well know that Neo-Catholicism and Rationalism are two powerful means for the diffusion of indifference and scepticism; and of these two enemies the Papacy, in its distress, avails itself at every moment. Well, patience! I do not cease to fight them with all my might. Until quite recently the priests have been very quiet outwardly, but secretly working hard against us. They now begin to persecute more openly. Two women have been summoned before the "chief priest," who is labouring to turn against them their drunken and gambling husbands. You know the priest makes no scruple of using any instrument he can—even the most vile and loathsome. A shopkeeper has been dismissed by his landlord because he would not consent to cease from frequenting our meetings: also, a young man is threatened to be expelled from home by his parents, if he continue to come to the evangelization.

At Cividale, two weeks ago, the priests brought in from the country about seventy of the ignorant peasantry, armed with pistols and scythes, to put an end to our meeting there (believing I was to be there that day); but the ringleaders were arrested and put in prison, in their zeal for the holy Catholic faith! God has thus far protected me, and will continue so to do as long as He has need of me. There is exceeding great need of labourers who have no fear of *work*. God will provide them. As you see, the work is very great.

Turkey in Asia.

DR. WEST, of the American Board's Missions, writes from Sivas, "My occupation has given me a better opportunity for seeing the effect of the missionary work outside the nominal Protestant ranks than the preaching missionary enjoys. I find the Bible now in a large majority of the Armenian houses where I am called. In Sivas, I have made it a point for a long time to inquire; so that I do not speak vaguely. This shows what a contrast there is, in this respect, with their condition fifteen years ago, when the priest would not permit the reading of the Bible. It is also now used as a text-book, in the modern language, in the Armenian and Greek schools, and the people acknowledge that this has been from missionary influence. I am surprised to see the familiarity of many with the Scriptures. They

will quote passage after passage readily, and seem to understand and appreciate the meaning. The light of the divine word, thus beginning to glimmer in this land, is revealing to them their former darkness and errors, and many are ready to confess them. The Bible is as yet their principal book, and most do not read much else; but with the increase of education and knowledge, other and sometimes pernicious reading is being introduced. There is a great desire to teach French in the Armenian schools at present. Fortunately, few get more than a smattering of the language as yet; for its full knowledge will certainly introduce infidel reading. It is a great reason for thankfulness that the Word of God has got the start of all other, and especially of pernicious books here. It needs but to be followed up by earnest Christian effort, and by the influences of the Spirit, to make it prevalent against every error.

Mr. Knapp writes: "In the city of Bitlis, the average Sabbath congregation has increased from 100—what it was when we left there last August—to 140; and Baron Simon, the pastor, writes that his wife and the teacher of the female school are visiting the people from house to house, to give religious instruction,—labour which they dared not attempt before we left. They also hold a weekly meeting for women, at which thirty are present. The female boarding-school is prospering; and, surprising to say, when he wrote 'there was no persecution.'

"At Havadorie, one of our out-stations, the work of the Lord is advancing finely. Eleven houses, or nearly one-half the village, have become Protestants, and the average Sabbath congregation is 40. In addition to the support of the school and other expenses, the people there are making strenuous efforts to build them a place of worship. They are very poor indeed, Baron Simon writes, yet they have done nobly toward this object, and plead for 40 dols. more only, to complete the edifice. They live among the mountains, subject to the ever-annoying, plundering Koords; and the preacher there writes me, that those of the villagers who are shepherds spend what leisure time they can while watching their flocks in reading their Bibles, which they carry about with them, while others, who carry on their backs to the city of Moosh, three hours distant, the heavy loads of faggots they are taking to market, are seen reading their Testaments by the roadside, while occasionally stopping to rest; so interested are they in the Word of God!

Syria.

TESTIMONY OF A GREEK PRIEST.

MR. H. H. JESSUP, of the American Syria mission, in a letter published in the *American Presbyterian*, notices the recent examination of the "Native Protestant Female Seminary" at Beirut, and the addresses made by visitors present. One of these, "the most remarkable," was by Ghubreen, an elderly man, the ablest and most influential Greek priest in Syria." Mr. Jessup reports his address, most of which is given here.

"You know, my friends, into what a sad state our land and people had fallen, morally, socially, and intellectually. We had no schools, no books, no means of instruction, when God in his providence awakened the zeal of good men far across two seas, in distant America, of which many of us had never heard, to leave home, and friends, and country, to spend their lives among us; yes, even among such as I am. In the name of my countrymen in Syria, I would this day thank those men and those who sent them. They have given us the Arabic bible, and numerous good books, founded schools and seminaries, and trained our children and youth. But for the American missionaries, the word of God would have well-nigh died out of the Arabic language. But now, through the labours of Eli Smith and Dr. Van Dyck, they have given us a translation so pure, so exact, so clear, and so classical, as to be acceptable and attractive to all classes and all sects. But for their labours, education would still be where it was centuries ago, and our children would still have grown up like wild beasts.

"Is there any one among us so bigoted, so ungrateful as not to appreciate these benevolent labours, so blind as not to see their fruits? True, other European missionaries have come here, from France and Italy, and we will not deny their good intentions. But what have they brought us, and what have they taught? A little French. They tell us how far Lyons is from Paris, and where Napoleon I. lived, and then they forbid the Word of God, and scatter broadcast the writings of the accursed infidel Voltaire. But these Americans have come thousands of miles, from a land than which there is no happier on earth, to dwell among such as we are; yes, I repeat it, such as I am, to translate God's word, to give us schools and good books and a godly example; and I thank them for it. I thank them

and all who are labouring for us; and I would not forget the exertions and labours also of Mr. B. Bistany and Mrs. Thompson in the cause of education. I would thank Mr. Michael Araman, the principal of this female seminary, who is a son of our land, and Miss Rufka Gregory, the preceptress, who is a daughter of our own people, for the wonderful progress we have witnessed during these three days, among the daughters of our own city and country, in the best kind of knowledge."

Mr. Jessup adds: "He then concluded by wishing prosperity to the seminary, peace and joy to all present, and long life to the Sultan, Abdul Aziz. Such an address from a Greek priest was probably never before heard in Syria; and it not only shows how the people appreciate educational institutions under the charge of their own sons and daughters, but marks a new era in the progress of this land towards liberal ideas and Christian institutions."

India.

THE PRESBYTERIAN CHURCHES.

A CIRCULAR has been addressed to all the Presbyterian missionaries in India, of which the following is a portion:—

At the meeting of the Synod of Northern India, assembled at Ambála in November, 1865, the following minute was unanimously adopted, viz.:—

"The subject of organic union, or a United Church for India, was also discussed, and on motion, a committee, consisting of Messrs. Morrison, Walsh, and Scott, was appointed to correspond with the different Presbyterian bodies in this country, with a view to ascertain what can be done in the matter."

The object of this movement is to ascertain if some preliminary step cannot soon be taken towards uniting Presbyterians generally in one general assembly in India, and report to the Synod at its next meeting in 1868.

Hitherto Presbyterians have laboured under the disadvantage of having no organized body in India towards which they could feel as members; consequently they scatter about without any Church connection, greatly to their spiritual detriment, and the loss of the body to which they really belong. Besides, the different bodies of Presbyterians, having no common organization, lose the advantage of combination and co-opera-

tion. One general assembly would make us feel more as one body—give more unity to our plans and operations, and secure co-operation, where now our separate ecclesiastical organizations, or want of such organization, produces too much the feeling that we have separate and sometimes conflicting interests.

ORDINATION OF MR. BABA PADMANJI AT BOMBAY.

THE Free Church Presbytery of Bombay met at Puna for the ordination to the pastorate of the native congregation there, of Mr. Baba Padmanji, well known as a Christian convert and vernacular author in the west of India. The Rev. Dr. Wilson, who presided on the occasion, preached in English, and conducted the ordination services in Marathi; and the Rev. Narayan Sheshadri delivered an address to the congregation in Marathi. With the members of the Presbytery present—in addition to the two now mentioned, the Rev. Messrs. Stothert and Angus, and Mr. John Small, elder—the Rev. Messrs. Ross and Macpherson, chaplains of the Established Church of Scotland, united in giving the right hand of fellowship to Mr. Padmanji. The attendance of both natives and Europeans was large; and the services, which extended to two hours, were felt to be of a very solemn and impressive character. Many prayers will, doubtless, continue to be offered up for the newly-ordained pastor.—*Bombay Guardian*.

DEATH OF THE REV. C. MARIKE.

We (*Bombay Guardian*) regret to hear of the death of the Rev. C. Marike, late missionary to the Badagas on the Neilgherries. He died in Germany. Dr. Gundert describing his last hours, says :—

He would often say with tears in his eyes, "Ah! if I only could be able to return to the Mission field; Oh, it is such a happy and glorious work!" But he would then add, "The highest and happiest acquisition I gained from all the hardships here below is, the debt is paid off, once for all. Thereby I have tasted such an amount of peace as I never did before. No doubt whatever remains of the truth of the Gospel, or of my having found grace." Upon his dear partner asking him, "Can you lay hold on the Lord Jesus?" he answered, "Yes, so as I never could; so near, so intimately near me is He; just when I have been made the most feeble, I have the privilege of realizing his grace the most gloriously." When stretching himself out in a half-

reclining position, his last words were, "Lord Jesus! saved through thy blood!" then he lay down, not to rise again till the resurrection of the dead, and a peace, truly not of this world, was shed abroad over his lifeless features. . . The physician, on examining his body found no special disease, but that all his organs were more completely worn out than he had ever noticed in a man of but forty years of age.

THE LATE MRS. WILSON.

Another great bereavement (says the *Bombay Guardian*) has befallen our mission band. Mrs. Wilson, wife of the Rev. Dr. John Wilson, of the Free Church Mission, died, after an illness of ten days, on Saturday, 21st instant, at 1.40 P.M. She came to India at the close of 1847, and, with the exception of about six months spent in revisiting her native land in 1865, she has continued steadily at the work to which she had given herself. She enjoyed such uniformly good health, that her removal took all her friends by surprise. Her character and work are very happily sketched in the following notice, which appeared in the *Bombay Gazette*:—

"Few ladies could have overtaken the amount of work regularly done by Mrs. Wilson. She was unremitting in her attendance on the services of the native church, owing to the interest she felt and wished to manifest in them. She superintended large schools for native girls, and herself frequently taught various of the classes. She held classes for native girls in private native families. She on Sundays had, in addition to much other work, two classes for boys who on week days attended Dr. Wilson's institution. We understand that it is the opinion of those who were her medical advisers, that her last illness was in part caused by too great exertions in her missionary work. In fact, she herself said a fortnight ago that she was afraid she must curtail it.

"But the charm of her life, as of the life of every true Christian lady, was the perfect quietness, and calmness, and unobtrusiveness of her work. Never, even in the most remote and indirect manner, would she allude to it herself. It could be heard of only from others. The last person of whom she seemed ever to think was herself. She was most thoughtful, considerate, and generous. Her hospitality both to Europeans and to natives, and her kindness to the sick were almost unbounded. She was a most devoted wife,

entering into and furthering all her husband's plans of usefulness. She was the devoted friend of the native ladies and native girls in Bombay.

"We mourn with Dr. Wilson over the irreparable loss which he has suffered. It must deeply depress him. But we most earnestly trust that he will ere long recover his strength and elasticity, and will be able for many years to continue among us that work of eminent utility for which he is so singularly adapted."

China.

THAT a remarkable work of God is going on in China becomes more and more certain. The awakening at Lou-Leing, in Shang-tung province, is still progressing. In three villages or communities, not more than fifteen or twenty miles distant from each other, there are now probably more than one hundred baptized men, women, and children. Two missionaries of the Methodist New Connection have taken the movement under their care. A persecution of considerable magnitude is threatened. A rich heathen has bribed the local magistrate to try and drive away the foreign missionaries, and make the native Christians disown and reject the Saviour. A reward of fifty taels is offered for the arrest of every active Christian. To the present time, as far as we here have learned, none of the native Christians have proved unfaithful to the Saviour.

JOURNEYS INTO THE INTERIOR OF THE FUH-CHAU PROVINCE.

The Rev. J. R. Wolfe, of the Church Missionary Society, gives an account of journeying in the Fuh-chau province, in the *Church Missionary Intelligencer*.

Kuang-tau.

Jan. 19.—Started very early for Kuang-tau, and arrived there about noon. The tide and wind were both against us, else we should have arrived there much earlier. Kuang-tau is a large and important place on the Min, about fifteen miles from the mouth of the river, and twelve from the Pagoda anchorage, where the merchant ships harbour when they come for tea, &c. The population of Kuang-tau is of a mixed character. Persons from nearly all parts of the province live here, chiefly for purposes of trade, each speaking their own peculiar dialect; so that, passing through the streets, you will often hear three or more different tongues spoken at the same time.

In one house, where I stopped for a few hours from the heavy rain, I heard the court dialect, the Hing-hua, the Ching-chin, the Kiong-neng-hu, and the native Fuh-chau, all spoken by different persons. It is therefore an important, though a most difficult field for missionary labour. Its difficulties arise partly, of course, from the many different dialects which are spoken here; but the greatest difficulties arise, alas! from the intercourse of the lowest class of foreigners who frequently visit this place, and disgrace themselves, and the countries to which they belong, in the presence of the Chinese; yet this circumstance also renders it important as a Missionary station. The Chinese ought to be shown that foreigners, especially Englishmen, have a religion which prohibits and condemns the enormities which too frequently are committed by them when they come on shore in this and other places. The boat population is very great, and no attempt has yet been made to proclaim the glad tidings of salvation to either the shore-living or boat-occupying people. It is on the way to our outstation of Liengkong, and, with God's blessing, we hope to sow the seed, though it be only by the way-side.

About twelve o'clock we got our books and baggage all ready, and started for Lieng-kong. It rained very hard. It was also bitterly cold, and it was by no means a pleasant journey. The scenery was grand, but there were too many depressing influences at work on my mind and body to suffer me to enjoy it. Cold and wet, and hungry, and weary in mind and body, we arrived at Lieng-kong about four P.M. The Mission house was miserable enough. Rain came down through the roof, and cold came in through apertures in the walls, and there was no fire. I got to bed as soon as possible, wrapt myself up in the rugs and blankets, and, considering all the circumstances, slept very comfortably till morning. The colporteur also seemed to have enjoyed his night's rest.

Lo-nguong.

Jan. 20.—Started, after an early breakfast for Lo-nguong; and, as I was anxious to spend the Sabbath with the brethren there, we walked very hard, and did not stop to take any refreshments on the way. The desire to spend the Sabbath at Lo-nguong, also prevented our preaching in the villages on the way. We arrived at Tang-iong about two o'clock. Here the people pressed us hard to remain all night and preach to them; but we were forced to resist their entreaties, and

went on. We travelled hard, and arrived at Longnung a little after dark, though the colporteur and book-coolies did not arrive till late. I was received by the brethren and by the people in the neighbourhood of our chapel with great cordiality. Two apparently sincere inquirers gladdened my spirits, and raised great hopes in me that our Mission here will not be in vain. My room was besieged all night nearly with people coming merely to see. One of the inquirers, on leaving, asked me to pray for him. "Sing sang," he said, "it is a hard matter to believe. It is difficult to be as holy as the religion requires, and there are many enemies: help me, therefore, by your prayers to the heavenly Father for me." I need not say how sincerely I promised him this assistance, and how earnestly I pleaded for him that night.

Jan. 21: Lord's-Day.—Very heavy rain. Crowds came to listen to the preaching of the word. The chapel was not ready for preaching, but the landlord gave us his pong taing to preach in. We first had prayer with the brethren, afterwards spent the whole day in preaching and talking about Christ to all who came. All who came listened most attentively. One old man said, "How can we live if we embrace religion? How can we trade? You say we must not deceive, nor lie, nor swear, nor scold people: that is very strange doctrine!" At this there was a general laugh, but all admitted that it was wrong to deceive, or use bad language, and confessed that the religion of Jesus was holy and good, but said they could not embrace it for this very reason. I was struck with the confession, but not at all surprised at the determination. It was just the human heart confessing its deformity. It was the old man avowing its opposition to holiness and truth.

Jan. 22.—Not quite so wet as yesterday. Went with Kuong-mi to examine the city. We went round it on the wall. It looked a large place from that part of the hill over the top of which the wall runs. The wall is probably about four miles in circumference. In the afternoon I visited the Roman Catholic chapel, and had some very interesting conversation with six or seven Roman Catholic Christians whom I met there. I was much impressed with their zeal, if one is to judge of zeal from words; but though they are, I believe, very sincere in their profession of Romanism, I fear they have little real zeal for the "religion of Jesus," or the truth. They told me there is no use to speak to the

heathen; that it was impossible to turn them from their idols. This shows what their faith is; and how can we blame them, or wonder at their ignorance, when they never have seen or read a copy of the word of God, except, indeed, the copy which we gave them. Romanism and the word of God cannot live together. It is sad to the Christian Missionary to see these people apparently zealous for what they think is Christianity, but which, in reality, is a species of modified heathenism, a paganized Christianity. Holy water, holy earth, holy pictures, and the holy mother, seem to make up the religion of these Romanists. They engage in all the unlawful pleasures of the heathen, as if there was no difference. Sabbath is the same as any other day. It is melancholy beyond description. The heathen here have also a sacred mother, "Seng-mú," and they imagine, when the Romanists worship the Holy Virgin Mary, that they worship the same Seng-mú as themselves. They both go by the same name. The priest tells them that some of St. Paul's dust, which was brought from Rome, is buried in their chapel as a relic, and is all-powerful against disease, &c. Is not this "speaking lies in hypocrisy?" Rome has much to answer for.

Ning-taik.

Jan. 25.—Started early for the city of Ning-taik in the prefecture of Hok-ning. The day was very fine, and so I enjoyed the walk and ride in a sedan chair very much. As I went along the people were much excited at seeing me. Several invited me to preach at their villages, no doubt more curious to show me to the villagers than to listen to the preaching. Yet many of them, I believe, were willing to hear the word of God. One man invited me to dinner. I had not time to stop. Distributed books along the road. Passed through several large villages. The country is full of small and large villages. The scenery is very grand, hill and vale all the way on. To describe it would be to say what I have already said of other parts of this romantic country. I can admire it better than I can describe it. About noon we arrived at a large village or town, called Tak-sioh, *i.e.*, "Pagoda Stone." Here we rested and took dinner, and preached to the people. They offered to sell me a house to preach in, and gladly would I have availed myself of their willingness had I a man to occupy it. After dinner, started again, and I walked through a most delightfully romantic country. Passed through a few small villages, and saw several large ones in the distance in valleys as we went

along. Saw one perched upon the top of a hill, about 600 or 700 houses. Depressed with a sense of the weakness of our Mission, of my own feebleness, and of the apathy of the church at home. Felt very lonely in the midst of these wild mountains, but soon felt happy when I thought of the presence of God, and meditated on my Master's love. We arrived early at the top of the "Snow Mountain," so called from the appearance it presents when covered with snow. At the top of this hill the city of Ning-taik suddenly appears to view. To me it appeared rather interesting, seated as it is, like most other Chinese cities that I have seen, in a valley surrounded by mountains, but having this advantage, that the sea runs up to its walls, bearing large trading boats to its very gates. I sat for a while on the top of Snow Mountain, contemplating the scenery on every side; the city in the valley, the mountains rising high on every side, the sea stretching off in the distance, and the boats spreading their sails before the breeze as they bore their freights to the habitation of man. It was grand beyond description. I looked upon the city with deep interest. Will it receive the messengers of Christ who have now come to it for the first time? Its dark roofs were to me a striking picture of the moral darkness of its people, and, on the spot where I stood, I prayed the great Father of the human family to enlighten his creatures with the light of life, and dispose the people of Ning-taik to receive Jesus as their deliverer. There were at that moment two earnest Christian men preaching Jesus to the inhabitants, and requesting them to give a place for the preaching of the Gospel of peace. I had now to descend this steep mountain at least two miles down some stone steps. The descent is most wearying to the body. It took me about two hours to descend. We arrived in the city about dark. As I entered, the people had a huge image of the idol called "mother," before which they were prostrating themselves. My sudden appearance rather disconcerted them. They laughed, and said, "Oh, there is the foreign child coming; come and let us have a look." One old man came forward, and said, "Welcome, stranger; from whence are you come?" "From the provincial city," I replied. "I hope elder brother is well." "What brought you here, stranger?" said the old man. "I am come to tell the people of this city some good news. We have heard this good news in the provincial city some twenty years ago: has nobody come here to tell it yet?" The people's

attention was excited. I told them of Jesus. They were disappointed, and said, "We have not heard," and marched away to their idol mother. Went in search of a lodging, and found what proved a very noisy one all night. Walked in the city: saw Ching-mi, whom I sent on the day before, in a barber's shop, getting his beard off. He accompanied me back to my lodgings. Cheng-seng, who was all day long killing himself preaching in the streets, heard of my arrival, and came too. For the first time there was a small company of Christians in this heathen city. May we not hope it was the beginning of great things for Ning-taik? Spent the whole of next day looking out for a house, but failed to rent one. Left, disheartened and discouraged. Returned to Longuung, preaching as we went along. Visited Lieng-kong, and then returned to Fuh-chau.

A MISSIONARY VISIT TO CH'AO CHOU FOO.

A missionary tourist writes:—

The report that a foreigner had entered Ch'ao Chou Foo had widely spread through the city, and before we had well finished breakfast a large and rather noisy crowd had gathered outside our premises, impatient to get admission. On opening the gate, a crowd of people, old and young, at once poured in upon us, eagerly desirous of seeing and hearing the stranger. After their curiosity had in some measure been gratified, they gradually withdrew, while others in like manner took their place. The supply was thus kept up the whole day, so that it was no easy matter to get a short interval for rest or refreshment. A day or two spent in this way impressed us with the necessity of limiting our visitors to stated hours. Accordingly, we posted up a notice, intimating that the doors would be open from 10 to 12 o'clock A.M., and from 2 to 5 P.M. By this arrangement we had a more feasible plea for dismissing the audience in the middle of the day, although we were not always able, or even very anxious, to adhere rigidly to the hours fixed. The evenings were reserved for friends and inquirers. With the aid of two native assistants, I endeavoured to preach the gospel of the grace of God. My aim and plan were to lay before the people, as clearly and impressively as I could, the leading facts and doctrines of the Scriptures, especially those bearing more directly on the life, death, and resurrection of the Saviour. Being thus occupied for about ten days in succession, we were enabled to bring forward a considerable amount and variety of divine truth.

Not unfrequently we were encouraged by an evident response to our statements, on the part of the hearers. I tried to avoid stirring up their prejudices and hostility, and therefore presented the truth more in its positive aspects, and rather shunned *commencing* any attacks upon the superstitions and errors of the Chinese. Believing that God's word is its own best witness and advocate, my object was to get it lodged in their minds, fully confident that if once there, it would by its own innate power most effectually lead to the results desired; whereas if I were to begin by demolishing beliefs and customs dear to them, before they had been informed of anything better, I was most likely to rouse their feelings and passions against myself and my message, and so defeat the object of my visit. Such was my theory, and in the main it was carried out. I must not, however, give the impression that my hearers were either very passive or very docile. As there was no restraint upon the audience, so long as they refrained from wanton insult and gross outrage, our statements, whether of fact or doctrine, were not allowed to pass unchallenged. Scarcely was there a single address delivered but some one or other, either in course of delivery or at the close, would call attention to the antagonism between Christianity and the native systems, assailing the former and defending the latter, with all the skill and ability at command. In this way idolatry in its various forms, ancestral worship, Confucianism, Tanism, Buddhism, geomancy, were almost constantly on the tapis for discussion; and, of course, when the gauntlet was thus thrown down, we felt called to take it up, not at all alarmed for the issue of the conflict. Probably it would be a matter of little interest to give an account of the arguments *pro* and *con* of these subjects. As, however, some of the objections raised against the religion of Jesus were somewhat peculiar, and perhaps rather novel, it may not be uninteresting to give a few specimens.

One man allowed that the teaching of Christ was good so far as it went, but maintained that it did not go far enough, and that there was no comparison between it and the teaching of Confucius. "Christ," he said, "taught men to honour and serve their parents while alive, but Confucius inculcated the serving of them after death as well as when alive, and thus enjoined a far greater measure of filial obedience." Another charged Christ with violating filial duty when his mother and brethren wished to see him, and he in reply said: "Whosoever shall do the will of my

Father which is in heaven, the same is my brother, and sister, and mother." The divine claims of Christ were repudiated by a third, because of the relation in which he stood to Judas Iscariot. The argument was put thus: "If Christ were divine, he ought to have known that Judas was a wicked man; and if he knew, why did he receive him as an apostle? or, having received him, why did he not either change him or expel him? But if Christ did not know his character, in what respect was he superior to other men?" A fourth objection was raised from the fact that Popery and Protestantism both claim Christ as their founder, while the two sects are in many respects diametrically opposed. "How could the religion of Jesus be from Heaven, seeing there was such uncertainty about its meaning? Suppose the Pope were but a pretender; why did Christ tolerate him, and not rather destroy him?" One man, taking us for Roman Catholics, twitted us with the contradiction between our doctrine and practice. "We condemned the Chinese for worshipping the tablets commemorative of their ancestors, and the images of the illustrious dead; yet we ourselves knelt in adoration before the cross, and before the images of the Apostles and of Mary. From these few instances, some idea may be formed of the difficulties that occur to a Chinese mind in forming an estimate of Christianity.

Besides the natural repugnance of the depraved heart of man to the things of God, the fact that the religion we propagate is *foreign* leads the Chinese to look upon it *prima facie* with aversion. It is wounding to the national pride and vanity to submit to a *foreign* Bible as the only infallible standard of faith and duty, while the native classics are put down in the list of mere human compositions, confessedly containing some important fragments of truth, yet far from being free from error, and altogether insufficient, unsuitable and unsafe, as a rule of life. Moreover, it grates upon their ears to hear Moses, Paul, and the goodly company of prophets and apostles, quoted as unquestioned—because inspired—authorities, while their own Confucius and Mencius, together with the sages of antiquity, are either tacitly ignored or referred to only as other fallible and sinful, though eminent mortals. Further, that the name of Jesus should be honoured above every name, and receive universal homage, while He never appeared in the Central Kingdom, seems to them to be making China rather small, and under too great obligation to other countries.

It is by no means a recommendation that this new religion should be promulgated by *foreigners* within the borders of the Flowery Land. My presence in the foo city was evidently an eyesore to many. It seemed to them rather humiliating to be schooled by a foreigner within the walls of their own capital. While not a few persons of respectable position came about, and fraternized in a kindly way, there was another section of the community that showed by look and gesture, by word and conduct, that their feelings were those of rancorous hostility, and that it was only the fear of evil consequences to themselves that kept them from overt acts of violence. One man in apparently good circumstances made a very bitter speech against me, denouncing me as a spy, and urging my exit double quick from Ch'ao Chou Foo. He took credit to himself for being a far-seeing man, who thoroughly comprehended the sinister designs of foreigners. On another occasion, a young man, apparently of the literary class, and associated with two or three of the gentry, let fly a missile intended to strike me. It missed its mark, and fell among the crowd, who forthwith raised a loud outcry against such conduct. As the faces of all were towards me, the culprit was not seen, except by myself; but, finding his attempt condemned, he slunk away quite crestfallen. One night a bill was posted up, offering a handsome reward to the party who should make away with me, and holding out to the hero of this exploit the prospect of being worshipped after death. So far as the great mass of the populace was concerned, they could hardly be set down as either very friendly or very hostile. They seemed quite susceptible of being influenced favourably or otherwise; at the same time, I think, they are getting disabused of many ignorant and foolish prejudices against foreigners, and will, I trust, be gradually won over to more correct views and more kindly feelings.

On several occasions I was strongly advised to leave the foo city, and go back to Swatow, as my presence was not wanted where I then was. In reply, I told them that I liked people always to state their minds plainly, as I had some hope in such cases of coming to an understanding with them; that in the present instance I was sorry I could not gratify their wishes, because I was among them as a servant of Christ, whose command was to go into all the world, and preach the gospel to every creature. Hence, as my way had been opened to Ch'ao Chou Foo, I could not withdraw or give up my right and privilege, in

order to please either them or myself, or any one else, without sinning against my Master; that consequently the best thing was for them and me to get reconciled to each other; but that if any of them should continue to harbour a strong dislike to seeing or hearing me, they were at perfect liberty to go away, as we did not force people to attend our meetings.

The character and doings of foreigners and foreign nations were often unhappily confounded with the religion of Jesus. Hence, whatever seemed open to censure in regard to the former was set down as an objection to the latter. The coolie trade, drunkenness, licentiousness, rowdiness, *et hoc genus omne*, were brought forward as so many serious arguments against the truth and excellency of Christianity. In the forefront of the class alluded to stands the opium traffic. During my experience in preaching in many parts, as well as in this city, it is almost invariably brought up as a charge quite sufficient to dispose of the claims of the foreign religion, that many of those who profess it (or are supposed to do so) make their gains by a trade which at once impoverishes and demoralizes the Chinese, and which brings such a train of evils—physical, intellectual and moral—upon its victims and their dependents. Surely those who engage in this business have never seriously thought of the awful responsibility they incur by placing such a stumbling block between perishing millions and the only name given under heaven among men whereby we must be saved.

When the native assistants came forward to speak, they were often exposed to a torrent of bitter invective from the audience. They were looked upon with much the same feelings as we regard deserters or traitors. I must say that these brethren passed through the trying ordeal to their credit. They showed thoroughly that they were Chinese, but gave clear evidence that they were also Christians, "not ashamed to own their Lord, or to defend his cause."

Our discussions were often pretty sharp, and sometimes rather protracted, but generally carried on in an agreeable way and in good temper. If, however, any one went too far beyond the bounds of propriety, the general sentiment called him to order. I am thankful to say that almost uniformly at the close of the day I was enabled to part with my hearers in a spirit of mutual good will.

After I had been there fully ten days, a deputation from the Taotai and Futai called upon me, to suggest that I should not prolong my stay on

this occasion, lest evil disposed parties should concoct mischief, and some untoward occurrence take place. For my own part I had no fears of that kind, but felt that I was rather gaining ground than otherwise. However, as these high authorities left it with myself to go or remain, and as my purpose had already been to a great extent accomplished, it seemed to me prudent, out of deference to them, to take their advice. On the morning fixed for leaving, a deputy from the Taotai called to say good-bye. He congratulated me on my peaceful entrance and stay, and stated that a chair had been provided for me by the city mandarin, that a guard of twenty soldiers would escort me through the streets to the river, that a river boat had been hired for my use, and that a guard boat would accompany me to Swatow, or wherever else I might wish to go. Such was the programme, cut and dry, handed to me at the last moment. If I had missed an official reception on arrival, I was going to get an official demonstration at my departure. Had the matter been left with me, I would have preferred to go in the same simple and humble way that I came. Having, however, had no hand in getting up these arrangements, I did not see that I was called to interfere with them; and so, falling in with the order prescribed, I took my departure. In passing through the streets, and embarking in the river boat, and leaving the locality, there was not the slightest symptom of disorder or disturbance, but all passed off as a mere matter of course.

During this visit the Chinese authorities acted throughout with much courtesy and consideration towards me. Their arrangements for securing peace and order were thoroughly successful. The police did their duty well.

In reviewing this trip, I humbly trust that a beginning has been fairly and hopefully made for direct missionary work in this foo city. I cannot but hope that what was done by preaching, discussions, and distribution of tracts, will yet bear good fruit. While engaged in this enterprise, many fervent prayers were offered up on my behalf, and I am conscious that they availed much for the measure of success with which I was favoured. I would still beg to solicit the prayers of those who may read this account, on behalf of this region. It would be a mistake to suppose that Ch'ao Chou Foo is now quite easy of access. About a month after I had left, a fresh outburst of hostility towards foreigners occurred, occasioned by one of the foreign hong in Swatow attempting to establish a branch of their business in that

city. Some parties took advantage of the popular excitement at that time to plunder and shut up the new premises to which the American Baptist Mission had but a short time previously removed. These occurrences, are, however, but spasmodic attempts to retain a state of exclusiveness already violated and doomed, and will doubtless in the end lead to results the very opposite of those desired by the instigators. I understand that both of these cases have been vigorously taken up by the consular authorities, and are likely to be soon settled to the full satisfaction of those who have been wronged. Meanwhile, let all who have at heart the spread of the gospel rejoice over a new position opened up for its free and full proclamation, and pray for labourers to carry on and extend the work, until every province and city of this populous empire be delivered from the darkness of heathenism, and be brought to the light of the knowledge of the glory of God in the face of Jesus Christ.

G. S.

—From the *Foochow Missionary Recorder*.

New Zealand.

DEATH OF VEN. ARCHDEACON HENRY WILLIAMS.

WE have to record the death of one whose missionary life is interwoven with the history of that mission for the long space of forty-five years. When the Ven. Archdeacon H. Williams reached New Zealand in 1822, it was the home of a barbarous race, "whose feet were swift to shed blood," and whose cannibal atrocities were the horror of the civilized world. Light had been kindled in the Bay-of-Islands district, and it was struggling to make its way southward, where the gloom lay thickest. In the onward movement he helped with all the energy of his character, and how effectively, the records of the past will testify. No reports ever reached us from any mission more full of deep interest than those which came to us from the venerable missionary who has just gone to his rest. He saw the day break, and the bright hopefulness of the morning time. He saw the isolated mission in the Bay of Islands expand into a universal profession of Christianity. He witnessed the glorious summer; and then came the wintry season, under the influence of which the mission is now suffering; but he has not been spared to witness the glad revival, with which we humbly hope God will visit this native race.

So pass away the old servants and soldiers of the mission—King, Richard Davis, Hamlin, Morgan, Völkner, Kissling, Henry Williams, &c.

There are a few men still in the vigour of their life, some of them the children of missionary parents, who have taken up their fathers' work ; but the missionaries generally are growing old, and unequal to the arduous efforts which the present crisis requires.

The following letter has been received from the Bishop of Waiapu, dated August 7, 1867 :—

The subject that most nearly concerns me at this time is the removal of my dear brother to his rest. He had been in an infirm state of health for the last six years ; but his family were not aware that his end was so near, even up to the last day of his life. For some weeks before his death, a serious native quarrel had been going on close to Waimate ; but he was no longer able to do as in former times, to step in as the peacemaker. It is a singular fact that his four sons had left the house on the morning of his death to try and carry out this work of mediation, which was so peculiarly the work of their father. He had long been looking for this change, with his light burning, and his loins girt up. He grieved very much on account of the sad falling away of many ; but it was a great comfort to him that amongst those who remained faithful he had the valuable help of the native clergymen, Matiu Taupaki ; and he was able to look back into the years that are gone by upon a goodly multitude of those who had departed before him, who, having died in faith, had gone to receive the victor's crown. Those of us who remain here have still to struggle onward, fighting against many difficulties.—*Church Missionary Intelligencer.*

West Africa.

DESTRUCTION OF MISSION CHURCHES AT ABBEOKUTA.

THE Committee of the Church Missionary Society have published the subjoined extract from a letter written by the Rev. J. A. Lamb, Missionary of the Society at Lagos. The Committee earnestly ask the prayers of the friends of Missions at this crisis in the history of the Yoruba Mission :—

(Extract of Letter from the Rev. J. A. Lamb, dated Lagos, Oct. 19, 1867.)

I would rather that the report I have to give you now had come from some other pen than mine ; but as this scarcely appears practicable by this mail, I must give you what I have heard, and the next must bring you the report of the sufferers

themselves. Last Sunday morning, without any previous notice, or even the rumour or intimation of such a thing, the Abbeokuta bellman went round early, declaring that there was to be no assembly for divine worship that day. Soon after companies of people proceeding from a meeting at the Bashorun's went to the different churches and broke them all down to the ground, except Ikija, which the chief Ogadife defended. They then broke down the Mission-houses, except Ikija, and plundered everything, not even permitting Mr. Wood, or Mr. Faulkner, or Mr. Allen to go away with the actual clothes they required on their bodies. From Mr. Wood they took hat and shoes ; from Mr. Faulkner, hat ; and from Mr. Allen nearly all his clothes. One student of the Igbein Institution, who came down yesterday, only had a country cloth on him, which he said was borrowed, for they actually drove him off naked. He had a blow on the side of his head, which he said was given whilst endeavouring to keep his clothing on. Mr. Morser had dressed it for him. The Baptist and Wesleyan Mission-houses and chapels shared a like fate. All the Europeans are congregated at Ikija, which Ogadife has succeeded so far in preserving, or, rather, which God has reserved as a refuge for his servants in the terrible disaster. We are anxiously awaiting their arrival here. Yesterday Mrs. Lamb and myself went in a large canoe about four hours' journey on the way to meet them. Mr. Ashcroft and Mr. Richmond (the Wesleyan missionary) also went in a boat ; and the Governor has kindly sent his boat for the same purpose to-day. The bitter hate manifested against the Christian religion and the unoffending missionaries is the worst feature in the affair. They declare that all the converts shall go back to heathenism or be killed. Women and children were just as furious in the onset as men.

Mr. White is preparing to leave Otta, having received warning from a friendly chief to hold himself in readiness to go.

I understand that Osielle Church and Mission-house has shared in the destruction, and that Mr. Moore has also taken refuge in Abbeokuta, and is expected here.

We have heard nothing of the Hinderers, except that the Governor was here this morning, and stated that he believed no harm would happen to them. He said that he had given Kere, the Chief of Ipara (who owed him a debt of gratitude for obtaining the release of his son), charge to see after them.

South Africa.

THE LONG MOUNTAINS, KURUMAN. (LONDON MISSIONARY SOCIETY.)

The Chronicle of the London Missionary Society says:—

The Kuruman is the principal mission station among the Bechuana tribes, immediately north of the Orange River. It is distant from Cape Town a journey of two months. The mission was joined by Mr. Moffat in 1821. The churches contain 278 members; there are Bible classes and schools; and the printing-press provides Scriptures and school-books in three languages. Mr. Moffat has recently devoted considerable time to a revision of the Sichuana New Testament; but carries on at the same time the other current duties of the mission. The present missionaries are Messrs. Robert and John Moffat.

Visit to the Long Mountains.

There are two principal out-stations of the Kuruman Mission: one among the Batlari, ten miles to the north-west; and another series at the foot of the Long Mountains, forty miles to the south-west. Near these mountains are seven branch churches, which Mr. Moffat specially visited at the beginning of the year.

The well-known Mr. Moffat writes as follows:—

“Before John Moffat’s leaving for Cape Town, knowing that it would be long before I could get one to supply my place, I left this in my ox-wagon on the 16th February. After passing over the Kuruman hills, lying directly west of this place, the course to Tlose, the first station to be visited, lay about south-west.

“After travelling the whole night without halting, over a level treeless country, I arrived a little before daylight, thirty-seven miles requiring sixteen hours; for an ox-wagon travels only about two-and-a-half miles per hour. As all parties had been expecting me for some time, I received their early salutations and welcome. Tlose, or Koses (as it is frequently pronounced by foreigners), has never been a place of any importance; though it formerly possessed a very fine fountain, which now, through neglect, yields little more than is enough for the present scanty population. That is composed of one village of Bechuana, and another of Corannas; the former about 200, and the latter about 30. Besides these, there are two small villages in the immediate neighbourhood, which make a community of about 300. On a former journey, I found the Corannas more numerous; but they, from their nomad character, are not long in one place. My forenoon was

occupied in ascertaining the state of those in church fellowship; some of these having but lately removed from another locality, where they belonged, to the Griqua Town Mission. Among the Corannas there are as yet none who have been baptised. In the afternoon about 100 came together, and listened with great attention to the message of mercy addressed to them. I then went over to the Corannas, about a mile distant, and preached to them through an interpreter.”

Visit to Lookeng.

Going sixteen miles west, Mr. Moffat spent the Sabbath among the church members of Loökeng, or Khoro.

“As the people had had timely information of my coming, all necessary preparations had been made; for the church members and candidates had arrived from other villages within ten miles. A meeting was at once convened to examine the candidates left over from last year, with others who had been added. This was done in the presence of some of the more advanced members of the church, in order to aid them in their decision when a selection should be made. This kept me engaged till dark. Next morning the early Sabbath prayer meeting was held, and well attended. It was most consoling to hear the earnestness with which a blessing on the day’s exercises was sought, and that by persons whom I had known in their comparatively naked, wild, heathen state, but now clothed and in their right mind, lifting up their hearts, and supplicating the Divine presence of the adorable Redeemer. Of course those like myself, who knew them all when they were the dupes of ignorance and a stupid superstition, must exclaim with gratitude, ‘What hath God wrought!’ Soon after prayer the church meeting was held, when eight out of fifteen inquirers were chosen by the church.

“The congregation, including strangers, was large, considering the size of the village, containing rather more than sixty households, or 300 inhabitants, allowing five persons to a house, which I found to be the case in this instance. The first service being ended, forty sat down to the Lord’s Supper, eight of whom formerly belonged to Gaseep, but had with their families lately removed. All these forty I had known in their youthful days, when residents on the Kuruman River. I thought of bygone years, of our toil and struggle to retain our footing amidst unnumbered jeers and scoffs and robberies of the heathen throng. It was then when some thought they had discovered the source of our forbearance

under contumely by setting us down as runaways from our own country to escape the gallows. How changed the scene! And we now adore the grace through which we were enabled to overcome all these things. It was impossible not to make reference to the former condition of those who were before me, reminding them of the marvellous transformation which God in His adorable mercy had wrought among them. The impressive season was closed by singing a translation, or rather an imitation, of 'Come, Thou Fount of every blessing.'"

General View of these Churches.

"After disposing of some books and receiving a few contributions to our auxiliary, I left for the Kuruman, distant thirty-one miles, grateful to our Heavenly Father for all that I had seen and heard in reference to man's salvation. I did not see all I hoped to see; but it is most gratifying to witness the almost universal desire to learn to read, and that education, often under most unfavourable circumstances, is advancing; so that wherever people live together, many or few, means of instruction of one kind or other are in operation, and even family worship kept up by many who have not joined a church. Doubtless there must be sometimes queer sermons preached, as, with rare exceptions, the native teachers do not stick to their text, but seldom wander far from the cross; and I do rejoice that Christ is preached, however feeble the instruments are. In general the people are poor, and their resources small; the country throughout very dry, except in rainy seasons,—for they are not always so. There are no paid agents among those referred to, except the youth to whom particular reference has been made, who is not only an efficient schoolmaster, but conducts the public services as chaplain to his patron, who supplies him with food. Khobetse and his wife, or rather his concubine, are both amiable characters; but the first wife stands in the way of their being received into church fellowship. I have more than once granted a trifling sum to assist in raising a school, and this is all that may be deemed necessary under present circumstances. There is nothing like getting such folks, who are in general very stingy, to help themselves."

West Indies.

WESLEYAN missionaries write from Antigua:—
Gratitude and joy fill our hearts while we sit to send you a few hasty extracts from our journal,

respecting the work of God in which we are engaged in this corner of the vineyard. We have been employed, for a week consecutively, in holding a series of special services throughout the Circuit. They were commenced and closed, we rejoice to say, under most favourable circumstances, and with most cheering results to all our churches. The following is the order in which they were conducted:—Sunday.—Special sermons were preached at Parham and Free-Town by the Circuit ministers, and prayer-meetings held in all the chapels at night, to invoke an outpouring of the Spirit, and a revival of the work of God in all our Societies. The weather was delightfully fine, congregations good, people attentive and devout, and a precious sense of the Master's presence pervaded our assemblage, and gladdened our hearts. Monday.—Both ministers met at Parham in the evening. A short address was delivered, and a penitent prayer-meeting followed. God was in our midst. Many souls were awakened, a few found peace through believing; and several both young and aged were added to our ranks. Tuesday.—Exhortation and prayer meeting at Free-town. Both ministers again engaged. Old members surrounded the communion rail, to plead for pardoning mercy; and four young persons were added to the church. Wednesday.—Preaching at Parham and Free-Town; and prayer-meetings in all the other chapels. At the latter place, God was present to apply the healing balm; and the voice of praise and thanksgiving was heard from those who, the previous night, were groaning for redemption; and two others were brought to the foot of the Cross, to groan the sinner's only plea, "Lord, be merciful to me." Thursday.—Preaching and prayer-meeting at Seatons. Both ministers present. Chapel inconveniently crowded, with a large number standing without the building. The word of truth comes with power; and sinners, young and old, are smitten down before the Lord, and constrained to cry for mercy. A goodly number resolve for God to live and die. O may they prove faithful! Friday.—Preaching and prayer-meeting at Bethesda. Attendance good. Fourteen young persons convinced and decide for God. One backslider reclaimed, and many more deeply affected. Several have since desired admission into our Society, who really seem anxious "to flee from the wrath to come, and to be saved from their sins." Present numbers on trial, fifty-two.

L I T E R A T U R E.

To the literature of the pulpit Mr. Hood has contributed a quaint title-page and a genuine book.* "Words," he says, "are lamps, are pitchers, are trumpets," a reflection that may be squeezed out of Gideon's famous strategy, but that will not come without squeezing. They may sound like trumpet tones and flash out the light of thoughts; but the old warrior's pitchers were surely used to conceal his torches, and can scarcely carry the meaning that would "bear refreshment, cool the fear of the spirit, and console and comfort the heart." It is too good a book to need so whimsical an adaptation; nor does the gravity of the pulpit stand in need of any startling oddities to draw attention to the mission of the preacher. Twenty-two lectures, addressed to Mr. Spurgeon's students, are included in this volume, fresh, clever, sensible, and full of stimulus and thought for men aspiring to preach. The genius and power of the pulpit are vindicated, its character is pointed out, and the faults and merits of sermons are touched with a keen and racy criticism, and in the generous spirit of a man of large sympathies and culture. An excellent feature of these lectures is their copiousness of illustration; and the carefully studied and picturesque monographs, ranging from Chrysostom and St. Bernard down to Lacordaire and Robertson, are full of interest. Mr. Hood has done good service to the tabernacle students, by taking them over so wide a field of pulpit literature; and more ancient colleges than Mr. Spurgeon's might engraft a similar course of studies in their theological curriculum to the great advantage of the Christian ministry.

Mr. Macdonald's way of preaching is through a story; but the story is so purely the creation of an artist, that the preaching is nearly out of place, and the story never seems constructed for it.† Life, indeed, as he sees it, is full of parables of God, and he only shows life with the parables glowing through it. He has never written a happier or more evenly beautiful book than the *Annals of a Quiet Neighbourhood*. A delicious sense of rest steals out of it upon the heart, and

page after page it draws us into a devout, calm, and gracious Sabbath serenity, through which we hear the soft church bells, and look up into the quiet sky. In this pretty and compact edition it is sure to have many new readers, and many old, and to fill many hearts with grave and happy thoughts. "I will not take a solemn leave of my friends just yet," the vicar says, as he closes the "Annals of Marshmallows;" "for I hope to hold a little more communion with them ere I go hence." In that hope thousands will share.

Mrs. Carey Brock's success in weaving the collects of the Church of England into a story, has encouraged her to try a new series of *Sunday Echoes in Week-day Hours*.* The thread of the story is well preserved, and the dialogue is on the whole natural and simple. The children, perhaps, are a little too precocious, and too much given to put just the question that brings out the right answer: but that is a fault almost inseparable from this mode of teaching. The double conversations with the two Nellies are also confusing, and probably in so comprehensive a formula as the catechism it would have been better to have constructed a number of stories than to have carried on one through all the articles of the creed, and each of the Ten Commandments. The teaching given is not always of the clearest or wisest kind, though one of the Nellies is made to find "how easy hard things might be made." A miracle may be hard to explain, but it makes it no more intelligible to be told that it is "for breaking laws which only God could make," God the image of God the law-giver as also the law-breaker is only an additional puzzle and not a help. Yet Mrs. Brock's attempt deserves a hearty recognition, and is sure to receive it from the multitude of young readers to whom her previous *Echoes* have made her known.

At this gift-bringing season good healthy reading is peculiarly welcome, and *The Diamond Rose* will be a welcome Christmas flower for the young.† Various pleasant characters of a century back live again for us in this pleasant book; and, indeed, out of the fulness of her lore Miss Tytler reproduces, with wonderful vividness, the simple, old-

* *Lamps, Pitchers and Trumpets*. Lectures delivered to Students for the Ministry in the Vocation of the Preacher. By Edwin Paxton Hood, Minister of Queen Square Chapel, Brighton. London: Jackson, Walford & Hodder, 1867.

† *Annals of a Quiet Neighbourhood*. By George Macdonald, M.A. London: Strahan, 1867.

* *Sunday Echoes in Week-day Hours: a Tale illustrative of the Church Catechism*. By Mrs. Carey Brock. London: Seeley, Jackson & Halliday, 1867.

† *The Diamond Rose. A Life of Love and Duty*. By Sarah Tytler. London: Strahan, 1867.

fashioned life of Edinburgh town fifty years before Jeffrey and Cockburn immortalized it. Waiting woman and tradesman's wife, her heroine, Euphanie, moves quietly through the page, and round her a little group of men and women worth knowing; and lessons of charity, and kindness, and human sympathy strike in upon the heart. Meant to teach us the philosophy of those large charities, in Edinburgh called hospitals, the story wanders off into a less formal and more artistic purpose. If Lady Somerville's maidens dwelt under formal discipline, and "were drawn out in files to bed, to prayer, to study, and even to play," and if the question is put, "How do all generalisations of the kind result?" she can only answer, "In the weal of some, and the hurt of others; but inevitably in the gain of the honest heart which directs them and the honest heart which suffers them." And so at the end we only see Euphanie. "She holds in her hand her diamond rose, and sheds behind her the glittering leaves; but she bears away on her head, in an everlasting crown, the red and white roses of love human and love divine."

*Sermons from the Studio** are under some disadvantage, not springing out of the free desire but of the advice to write them. They needed no introduction, and some of them are charmingly written, notably *The White Rose of Deerham* and the *Roman Painter*; but they are scarcely free from the restraint of a purpose too distinct, and that only becomes, and was not originally, the purpose of the writer. Mr. Aveling tells us "She is an artist herself as well as an authoress; and, while pursuing her studies in her former capacity, became painfully conscious that the service of art is too often entered upon and followed, not only with a disregard but with a hostility to revelation. She saw this was unnatural, that the two ought to be joined together in happy friendship." The sketches are full of vigour, as, for example, that of *The Gipsy Girl*, and even where the incidents are familiar, they are handled with great skill. It is an interesting and remarkable book.

The same purpose is manifest in a slight book, interesting, but with no pretension to artistic power. Men of fashion, wealth, statesmanship, literature, and the world, are singled out to show that, "in forsaking the fountain of living water, they found only a mirage, and grasped vanity and

vexation of spirit."* It is a motley but significant group. Beau Brummel and William Beckford, Burke and Pitt, Haydon and Byron, Hook and Chesterfield, Scott and Napoleon; and the object is, in most cases, fairly and clearly shown. The paper, print, and illustrations by Tenniel constitute it a genuine Christmas book; and the same considerations in a still higher degree, and including the very pretty binding, apply to the new edition of Mr. Taylor's *Memorials of the English Martyrs*.† Passing from Lutterworth to Smithfield, from Smithfield to Carmarthen, from Carmarthen to Canterbury, each martyr is reverently followed—John Wickliffe and John Beresford, Askew and Harper, Latimer and Ridley, and some more. The illustrations are well selected and admirable, and this handsome book will worthily perpetuate memories which England never more needed to cherish than at this hour.

A popular edition of *Man and the Gospel*,‡ may be simply mentioned as a public gain. Popular, by gifts that have been uniformly consecrated to the highest ends, Dr. Guthrie's popularity grows, rather than diminishes, by age; and the further the press spreads his impressive appeals, the more popular he must become, and the wider will be his influence. His preaching is full of arrest, and overflows with the sunshine of a very brave and kindly heart; a preaching that stirs up all the old and, perhaps, forgotten appeals that men have buried under hours of care and pleasure. In *Drops from the Brook by the Way*,§ those who have no especial book of doctrine will find a text for every day with brief comment, selected from devout writers as far back as Augustin, down to Bickersteth and Monod.

BOOKS RECEIVED FOR REVIEW.

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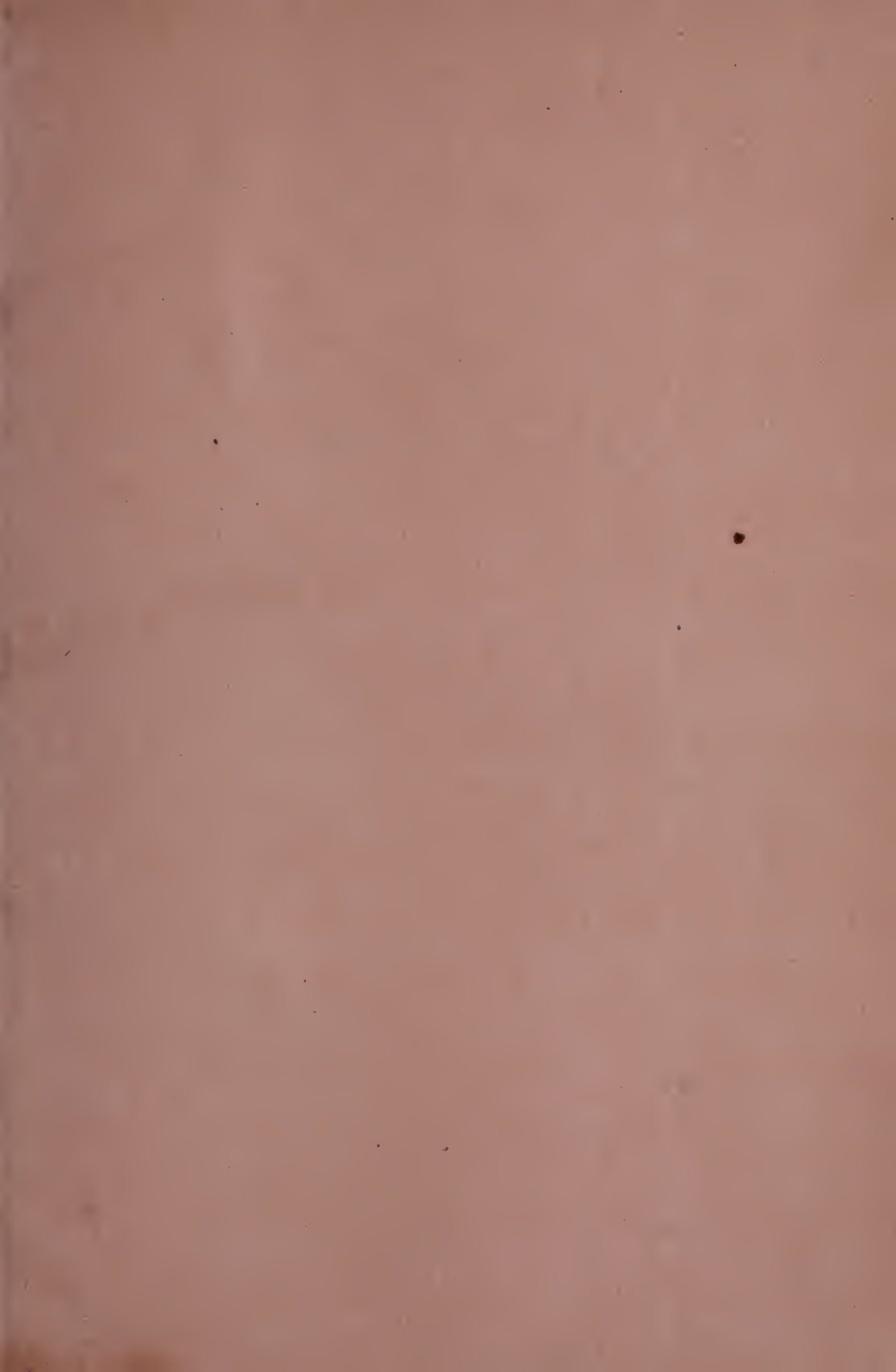
* *The Mirage of Life*. With Illustrations by Tenniel.

† *Memorials of the English Martyrs*. By the Rev. C. B. Taylor, M.A. New and revised Edition. London: Religious Tract Society. 1867.

‡ *Man and the Gospel*. By Thomas Guthrie, D.D. Popular edition. London: Strahan. 1867.

§ *Drops from the Brook by the Way*. London: Religious Tract Society. 1867.

* *Sermons from the Studio*. By Marie Sibree, with an introduction by the Rev. T. W. Aveling. London: Jackson, Walford & Hodder, 1867.



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